

The LUTHERAN



BENEDICTION AFTER SERVICE

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MARCH 17, 1954

Vol. 36, No. 24

10 CENTS



Message by Radio

WHEN THE GUARDS MARCHED US back to our lonely cells this Sunday morning, I was feeling downcast and low in spirit. I heard the sound of beautiful music coming from the earphones on my prison cot. I listened, hoping the sweet melody would linger on.

Then a clear, kind voice invited listeners to share in the services of the First Lutheran Church of Pittsburgh. The voice began to speak of the three roads one must travel to become a true Christian—of the Damascus road, along which St. Paul was converted . . . of the twisting, winding Jericho road, filled with the needy and handicapped . . . of the

Gaza road, where there is need to spread the tidings of Christianity. As I sat hunched on my prison cot, listening, I began to see a vivid picture of these three great roads.

THEY SAY THAT IRON BARS do not a prison make. In testimony, I would like to add that towering stone walls may confine a man's body, but not his soul. For here it is been proven that there's not a cage stout enough, an iron bar strong enough, a wall high enough to keep Jesus out.

First Lutheran's inspiring radio message opened a new way of life for me. It strengthened my determination to travel the three glorious roads, so that some day I can sincerely say, "Now I am a true Christian."

—C-303, Western State Penitentiary, Pittsburgh

(First Church of Pittsburgh has broadcast its Sunday morning service for the past 26 years.—Ed.)



The LUTHERAN

News Magazine of the United Lutheran Church in America

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PUBLISHED WEEKLY by the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pennsylvania
H. Torrey Walker, Business Manager. C. A. Bongarzono, Circulation and Advertising. Harry B. Ward, Associate Circulation Manager

CHANGE OF ADDRESS AND RENEWAL ORDERS

are to be sent to Circulation Department, The LUTHERAN, 1228 Spruce Street, Philadelphia 7, Pa. Please allow four to six weeks for changes of address and renewal orders to become effective. To insure accuracy on changes of address, please include present address sticker together with your new address.

Subscription Price, \$3.50 a Year. Copyright, 1954, by the United Lutheran Publication House. Printed in U.S.A.
Entered as second-class matter, October 29, 1923, at the Post Office, Philadelphia, Pa., under act of March 3, 1879.

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COVER PICTURE. Pastor Clifford Hays pronounces benediction at communion service at St. John's Church, Overbrook, Philadelphia. Painting behind pulpit is by Ralph Pallen Coleman.

THE CHURCH IN THE NEWS

The sixth hour

There had been no let-up in the agonizing need of millions of people in Europe and Asia.

Refugees will flock through the Berlin gateway out of Red Germany this summer in larger numbers than ever before. ("We wouldn't worry about thousands, or even hundreds of thousands," said a German church leader, "but there are indications that millions will flee into West Germany during the next few months.") Most refugees reach western Germany penniless and with only the clothing they can carry.

In Arab refugee camps along the Israeli border the weak and old people die, but babies are born as usual. Nothing decisive has yet been done in Korea to remedy the plight of homeless and jobless.

Nowhere on the horizon do American Christians see the time coming when they can relax in their response to world need. The big day of response will be Sunday, March 28. For the sixth year it will be called "One Great Hour of Sharing." In 20 denominations—including the eight churches of the National Lutheran Council—an appeal for \$8 million to finance world-relief programs is to be made.

United Lutherans hope to go a long way on March 28 toward their 1954 World Action goal. Last year ULC congregations exceeded their \$1,219,627 quota by 12 per cent, and hope to do as well this year.

Czech churchmen break silence

Inspiring statements of Christian faith come continually to the West from Protestant churches of Hungary. They have a faint Red color, but no more than



BREAD AND JELLY

On poster displayed in many churches this week is photo of Korean orphan Pok-Dong Kim, whom GIs rescued—and fed—in ruins of Chonju

could be expected under the circumstances. From "patriotic priests" of the Roman Catholic Church in Poland, and from top dignitaries of the Orthodox Church in Russia there have been frequent statements heavily colored with Communist propaganda.

Not much had come from Czechoslovakia. This month the Church of the Czech Brethren made up for lost time.

A 10-page "Message to Protestantism throughout the World" was mailed in large quantities and in various languages. "We wish to come closer to you, to proffer our hand of brotherhood and fellowship," the Czechs said. "Is it not the duty of the churches in the traditionally rich and powerful countries to try at least to awaken in their lands a desire to under

stand the struggle of the poor and long-exploited countries that are awakening to a more human life, even though they do it with the aid of an ideology which severely criticizes Christianity?"

Political questions

After the plea for good will toward countries struggling in the Communist throes, the Czech Brethren (union of Reformed and Lutherans), listed some political problems. What did we Christians do "to bring about the end of the bloody and destructive war in Korea?" they ask. "What have we done for the admission of the great Chinese nation" into the UN?

Third question was: "What have we done to bring about a unification of the German nation by real negotiation and agreement?" At the time when "East German citizens have initiated new social

and ideological conditions for real friendship" with Iron Curtain neighbors, attempts are made "by those we call Christian states to stop this process of integration of countries which were originally enemies. . . ."

"Please forgive us," the Czechs asked, "if we have raised some questions which have hurt or even offended you."

Czech Baptists in trouble

Something had happened to the 4,700 Czechoslovak Baptists. They didn't say what it was, but in a report mailed to America this month they spoke of "one sad event which struck the life of our Church and caused all of us much sorrow . . . Some of our leading preachers deviated from our Christian principles."

Evidently Czech Baptist leaders had resisted Communist control and had been purged. At a church convention on Dec. 12 Vaclav Tomes was chosen as the new leader, plus a new six-member "council of elders."

Leaders who were discharged from office had "misused the confidence which we and our country bestowed upon them and got involved in an activity which had nothing to do with religious and church life," explained Mr. Tomes. They "violated the precepts of Christian love and the laws of our country. By their illegal actions they endangered the results of the diligent labor of the whole nation and they were also punished accordingly. It was with a deep sadness that we witnessed confessions of their grave guilt."

After the traitors got their punishment, "representatives of the State expressed their trust in us, and thus the peaceful life of our Church is safeguarded," said the Baptists.

Americans want immigrants

John Foster Dulles had hoped to persuade Senator Joseph McCarthy to stop



NEW EIGHT-CENT STAMP

"In God We Trust" goes on first U.S. postage stamp next month. The eight-cent stamp is used chiefly on international mail and is supposed to impress Iron Curtain nations with U.S. faith.

throwing his block-busters into the U.S. Department of State. Part of the price of appeasement was to take Scott McLeod into the Department as security chief. One of Mr. McLeod's assignments was to administer the immigration law passed by Congress last Aug. 7, permitting 214,000 nonquota refugees to enter the U.S. in three years.

In six months the number of immigrants entering the United States under the terms of the Refugee Act was four.

The law which Congress approved was wrapped up in so many security restrictions that it may be next to impossible for any refugees to qualify for admission into the U.S. Administrative regulations drawn up under Mr. McLeod's direction are still more restrictive. In response to urgent pleas from Church World Service, the National Lutheran Council, and the National Catholic Welfare Conference, it is promised that some restrictions will be relaxed.

To have a few Lutherans ready to sail for the U.S. in case the Washington logjam breaks up, eight Americans were in Europe this month interviewing prospective emigrants. One of the eight, the Rev. Russel W. Schilling, returned in early March, after talking with 708 people selected by German churchmen as worthy candidates. Mr. Schilling approved 470 of the 708 as best suited for settlement in the United States—if and when.

Churchmen go after McCarthy

New York churches resounded with criticism of Joseph McCarthy as an aftermath of the senator's knockout round with Secretary of the Army Robert Stevens.

The Episcopal Bishop of New York, Horace Donegan, named names point-blank. "The disappointing capitulation of the Administration to the un-American tactics of Senator McCarthy . . . is a

significant turning point in the history of our country," he said. "A neo-Fascist pattern seems to be unfolding before our eyes, directed at the universities, the churches, the civil service, the diplomats and the army."

At Riverside Church the Rev. Robert J. McCracken loosed a blast that reverberated for miles along the Jersey shore. "Senator McCarthy goes on his way undeterred, bullying and browbeating witnesses, smearing reputations, claiming in the sacred name of patriotism to be exposing Communists," he said, "but in point of fact undermining the principles which brought the nation into being."

Dr. McCracken looped Roman Catholicism into his attack on McCarthy. The senator, he said, "is a member of a church that has never disavowed the Inquisition, that makes a policy of censorship, that insists on conformity."

The *Washington Post*—an anti-McCarthy newspaper—was disturbed by the McCracken sermon. "It is only playing the Senator's game of dividing America to divert the issue from one of principles to one of religious labels," it said. "Loose, unrestrained generalization about the followers of any religion are seldom true."

Church liberty restricted

A handful of Protestants in Greece have a hard struggle against the tough opposition of the Greek Orthodox Church which enrolls 96 per cent of the population. Last month the Protestants (Greek Evangelical Church) claimed they had 70 families in Neos Mylotopos and should be permitted to build a church. The Greek Supreme Court turned down the plea. Greek Orthodox Bishop Dionysius of Edessa claimed the Protestants had won converts by giving them money and clothing.

An order requiring Protestant congregations

gations to supply government officials with lists of all persons attending their services was withdrawn, following a protest by a field representative of the World Council of Churches, Christopher King. Dr. George A. Hadjiantoniou, leader of the Evangelicals (*see photo, center*) had threatened disobedience to the order.

Permission to open an Evangelical primary school at Katerini in northern Greece was refused. An American organization had provided funds for purchase of the school site.

Because of difficulties with the Orthodox Church, the Evangelical Church won't send representatives to the 1954 assembly of the World Council of Churches said Dr. Hadjiantoniou. The Evangelical Church "finds itself in a state of persecution instigated by one of the member Churches of the World Council," he said.

American Legion rushes in on Evanston

Don't let anybody who is "antagonistic to capitalism and to America" come to the Evanston assembly of the World Council of Churches this summer, the Cook County (Illinois) post of the

American Legion recommended. The Chicago Legionnaires asked the State Department to bar "Communists and Communist-fronters."

To demonstrate that they didn't know what they were talking about, the Legionnaires mentioned four men who should be barred. 1) Methodist Bishop Theodore Arvidson of Sweden. (He retired from office a year ago and is not a delegate to the Evanston assembly.) 2) Dr. W. A. Visser 't Hooft. (He is a citizen of the Netherlands, lives in Geneva, talked over Evanston Assembly affairs with President Eisenhower and Secretary Dulles in Washington recently, and is no more Communist than Col. Robert McCormick.)

3) and 4) Bishop Josef Hromadka of Czechoslovakia and Bishop Albert Berceky of Hungary. They are outstanding collaborationists who are trying to walk the danger chalkline between Christianity and communism. Most people believe they are earnestly trying to make the best of a bad situation.

"Americans should welcome the opportunity to talk to the Assembly dele-



WON'T GO TO EVANSTON

Greek Evangelicals find themselves in "a state of persecution"

gates from Iron Curtain countries," said Dr. Franklin Clark Fry, United Lutheran Church president, "to show them that the picture of America as given in their homelands is misrepresentation." The Chicago *Sun Times* commented that "like Dr. Fry, we believe the Legion action to be shocking and a matter of great regret."

Trueblood to take government post

Dr. Elton Trueblood takes over this month as chief of religious policy in the U.S. Information Agency. He will advise USIA on overseas broadcasts and other information programs.

The appointment "reflects the importance this agency is now giving to our moral and spiritual heritage," explained Theodore C. Streibert, USIA director. "This is much more than a matter of an occasional religious broadcast or news story. It is a matter of undergirding our whole set of convictions, the fundamental beliefs and values which we share with the millions of men and women of the free world."

Dr. Trueblood, a Quaker, is a professor at Earlham College in Richmond, Indiana, and a writer of numerous books on Christian faith in laymen's language.

Protestants on TV

Protestants had plans this month for getting into television with both feet. Only reason for hesitating is the expense. Over \$1 million will be spent in 1954 on Protestant radio and television efforts co-ordinated through the Broadcasting and Films Commission of the National Council of Churches, said Dr. S. Franklin Mack.

Methodists plan to raise \$290,000 for expenditures on the airwaves, Dr. Mack said. United Lutherans, through their new Department of Press, Radio, and Television talk in smaller figures, but plan intensive efforts.

Last year, according to Dr. Mack, there were more than 32,000 radio broadcasts and 5,500 telecasts cleared through his office. A million people asked for publications offered on the programs. "These figures," he said, "represent a growing spiritual hunger in America today."

Most widely shown TV program sponsored by the NCC commission is "This is the Life," produced by the Lutheran Church—Missouri Synod. It goes out from 179 stations. The Norman Vincent Peale show, "What's Your Problem," is aired by 123.

Missionaries allowed

Dr. Rajendra Prasad, president of India, has assured Christian missionaries that they will have freedom to preach and do social work among Indians. But he urged that these activities should not be motivated by a desire for conversions.

The president's comments were in reply to a statement to him by the Garo Hills District Council. The Council said the standard reached by the Garos was "due to the work of the missionaries . . . and we would earnestly pray that restrictions should not be imposed on their work."

Dr. Prasad said the government would respect the constitutional guarantee of freedom of religion. He praised Christian missions for the work they had done.

"We all, whether Christians or not, appreciate their services," he declared. "Gandhi used to say that their service would be still more appreciated if they were not conditioned by one thing. That was, that these services should be rendered purely out of love for the people but not with the motive of conversion. Missionaries should consider this point."

"The Gita" (Hindu sacred writing) "tells us to serve and leave results in the hands of God. It teaches us not to

hanker after results but only to serve. If service is rendered in this spirit, it will be very welcome."

Knights versus Negroes

Influential Roman Catholics were severe this month in criticizing their own men's organization, the Knights of Columbus, for hesitating to accept Negro members. A Cleveland bishop, Floyd L. Begin, led off the attack by saying that the Knights' Cleveland Council 733 refused to accept three Negroes as members.

America, Roman Catholic weekly published by the Jesuit Fathers, seconded the bishop's criticism. Refusal to admit Negro Catholics as Knights is a "national scandal," it said. "The racist pattern is sufficiently widespread among the Knights to cause anxious questioning among Negro Catholics and among prospective Negro converts to the Catholic faith about the real attitude of the Church itself," said *America*.

In New Haven, Connecticut, Supreme

Knight Luke Hart said the criticism is not justified. There is no color test for K of C membership, he asserted, "and among our members are Chinese, Japanese, Indians, Negroes.

And so forth

Instead of midweek Lenten services this year at the Church of the Incarnation (Episcopal) in Cleveland, there are 20 groups meeting in homes for meditation and prayer each week. Topics such as "What is the Church?" . . . "What is Sin?" . . . "Is Death the End?" will be considered.

Sale of the Revised Standard Version, Bible translation published in 1952, now exceeds 2,647,000, reports Dr. Luther A. Weigle. An additional 2,500,000 copies of the New Testament (published in 1947) have been sold. An illustrated RSV which appeared in January has reached 220,000 copies sold, Dr. Weigle said. There were 2,000 advance orders for a large pulpit edition (prices from \$60 to \$100) published March 1.



"TIME CARDS" IN CHURCH

Worshippers at Trinity Methodist Church, Kansas City, take their cards from rack and put them in box each Sunday to register attendance

Three big conferences in four months! BERLIN, CARACAS, and GENEVA. The first on Germany and Austria, the second on Western Hemisphere affairs, and the third on the Far East. Uncle Sam is the only nation attending all three.

The key word in the Caracas conference, which opened on March 1, is "foreign intervention." It is a two-edged sword. While the U.S. is convinced that Moscow is intervening in Guatemala, Guatemala accuses Washington of meddling in her internal affairs . . . simply to protect the banana empire of the United Fruit Co. Thus, the U.S. is faced with the delicate problem of finding a workable formula for shutting out international Communism without infringing on a small nation's sovereignty.

COLONIALISM? Yankees and Latinos usually get along very well on a man-to-man basis, as every tourist has discovered. But on a nation-to-nation basis, Latin America frequently regards the Colossus of the North with a mixture of resentment, jealousy, and fear. Guatemala is loudly reminding all of Latin America that it is only one generation since the U.S. Marines landed in Nicaragua. And how about the intervention of London in British Guiana only yesterday?

FASCISM? Last November the newly inaugurated President of Costa Rica pledged his government to support the U.S. stand against communism and expressed the hope of reaching a satisfactory agreement regarding the big holdings of the United Fruit Co. But last month

Costa Rica decided to stay away from Caracas for a reason which deserves some sober reflection, namely, hypocrisy.

For two generations the American people—says Costa Rica—have been urged to keep faith in democracy by remaining patient under homemade dictatorships for the sake of hemispheric defense against foreign threats. "We are convinced these people will no longer endure postponement of their immediate problem, which concerns their own freedom, for the sake of a world freedom that, for them, is abstract and remote."

TO AVOID embarrassing political debates which might lead to ruptures in our fragile inter-American friendships, most of the attention at Caracas will probably be devoted to "practical" economic problems. In a sense this is wise, because so much of Latin America's political immaturity and instability stem from its economic underdevelopment . . . involving illiteracy, ignorance and poverty, for which the church must also bear its share of blame.

IMPERIALISM? Washington's latest pronouncement is that development funds must be sought from private, not public sources in the U.S. In any event a new formula needs to be found which will contain three factors: more capital investment funds for the development of Latin America's rich resources, adequate protection of those investments against expropriation, and assurance that such funds will not be subtly employed as an instrument of economic imperialism.

The ability of the U.S. to blaze the trail of world peace is being tested more severely in Caracas among friends than in Berlin and Geneva in the presence of enemies.

—STEWART W. HERMAN

Dr. Herman is the Lutheran World Federation secretary for Latin America, and makes frequent trips to Central and South American countries.

The Lutheran

A LUTHERAN CONGRESSMAN has devised a novel method of sampling public opinion in his home district. Joel T. Broyhill of Arlington, Virginia, sent all his constituents a printed list of 77 questions covering U.S. foreign policy and domestic problems. He asked them to check "Yes," "No," or "No opinion" for each question and return the questionnaire to him.

Here are a few typical questions: Should American technical assistance ("Point 4") to foreign nations be reduced? Should the U.S. warn Russia that further Communist aggression will mean total war? Do you favor higher taxes, if needed, to balance the budget? Do you believe the McCarran-Walter Immigration Act should be amended so as to provide more liberal admission of immigrants to the U.S.? Do you favor abandonment of segregation in the District of Columbia? Should Congress enact a program of universal military training?

The wide range of problems covered by the questionnaire gives an idea as to how many things a Congressman has on his mind. Coming from a variety of backgrounds in private life, men and women elected to Congress are suddenly plunged into a whirlpool of public issues to which there are no easy answers.

Public Opinion

A CONGRESSMAN HAS three principal resources in deciding his position on these complex problems. One is his own thinking and reading in the areas in which he decides to specialize. Another is the opinion of other members of Congress whose judgment he trusts, and who have

chosen other fields of specialization. The third is public sentiment.

The first two are basic. When men are elected to Congress, they are expected to study issues in more detail than is possible for most citizens. The sensitive conscience of a Christian Senator or Representative, based on factual knowledge, must be his final court of appeal.

But public opinion is important. If democracy is to work, citizens must be well enough informed to help in making important decisions. A Congressman who expects to be re-elected must take into account what his constituents are thinking and feeling. A Congressman should not be slavishly bound to follow public sentiment, but it should be an important factor in his thinking.

BROYHILL'S QUESTIONNAIRE drew some criticism. One objection was that a number of questions were "loaded," for example: Do you favor Senator McCarthy's investigation of subversive influences? Are you in favor of statehood for all our possessions, including Puerto Rico and the Virgin Islands? Does this Congress represent you correctly as part of a grateful nation in its attitude toward the veterans who have sacrificed so much? None of these could be answered adequately by a simple Yes or No.

A women's group challenged Congressman Broyhill to answer his own questionnaire as a basis for his bid for re-election. It would be a wholesome thing if he would make public a summary of the answers which he receives, so that his constituents may see the relationship between their answers and prevalent sentiment, and have a yardstick for measuring the positions which Broyhill takes on public issues. —ROBERT E. VAN DEUSEN

Dr. Van Deusen is the Washington representative of the National Lutheran Council's Division of Public Relations

A Mission Grows in North Augusta

By WILLIAM B. SCHAEFFER

Early results were not encouraging, but now a congregation is firmly established in South Carolina's "H-Bomb" area

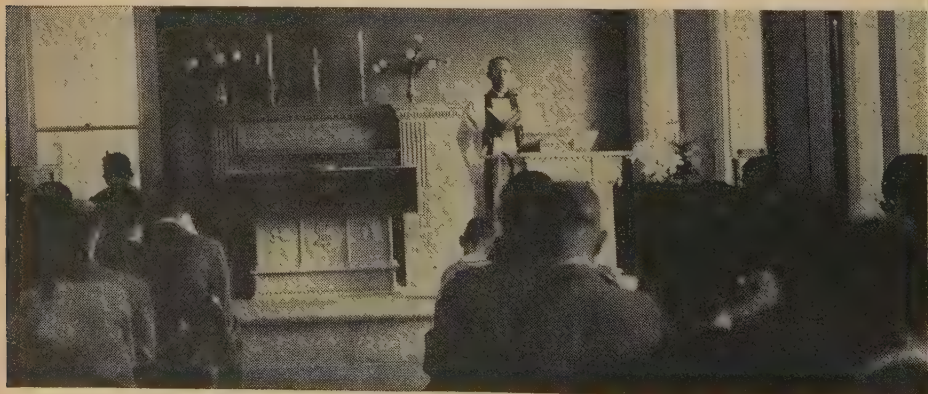
IN 1895 A FEW ENTERPRISING real estate men with an eye for profit organized the North Augusta Land Company with grandiose ideas of developing a South Carolina twin across the Savannah River from the old Georgia town of Augusta. A luxury hotel was built on the heights overlooking the valley. A golf course meandered down to a proposed business district adjoining the river.

In 1915 a fire completely destroyed the Hampton Terrace Hotel, and in 1929 a flood put the finishing touches to the few business houses left along the river. By 1951, when the great Savannah River Project began, North Augusta was a sleepy, content, little suburb with about 2,500 inhabitants.

The Rev. Mr. Schaeffer is organizer and first pastor of the Church of the Resurrection, North Augusta, S. C.

Overnight the boom set in! Dreamers and Atomic Energy Commission prophets drew maps and quoted figures to show how towns and communities adjacent to this greatest construction project in the history of the world would be affected by an influx of 50,000 construction workers and 7,500 permanent operations personnel.

No government housing, such as surrounded the great Oak Ridge, Tennessee, and Hanford, Washington, atomic energy plants, was contemplated. Private enterprise—under AEC prodding and government backing—would have to provide housing. Barrack quarters for 7,500 men workers and 5,000 trailer units for families were contracted for, with 95 per cent occupancy guaranteed. (Only two barrack units were completed, and occupancy was never greater than 400 at one time.)



SERVICES ARE HELD IN HOUSE-CHAPEL-PARSONAGE
Pastor Schaeffer is at lectern

THE CHURCHES GALLANTLY TRIED to plan for the invasion. Pastor Henry E. Horn of the Lutheran Church of the Resurrection in Augusta took an option on a "southern mansion" in North Augusta. After much debate the Synod of South Carolina and the Board of American Missions bought the property and called a mission developer.

By the time Pastor William B. Schaeffer arrived on the field, September 1, 1951, members of the Church of the Resurrection had helped survey the community. A fine group was ready to begin services as soon as the house-chapel-parsonage could be made ready. The first service on September 30, 1951, was attended by 130 prospective members and visitors. When Holy Trinity Lutheran Church was organized January 6, 1952, there were 61 confirmed and 95 baptized members on the charter roll. Of that number only six confirmed members were employed by Dupont at the Savannah River Project.

It was quickly discovered that temporary construction workers, working nine hours a day six days a week with an additional two hours a day going and coming, put down few roots in the community. They came to worship when it suited them, but for the most part their free hours were given to rest and recreation. The AEC was also surprised at the distance local people in the area would travel for the high wages offered. Much of the anticipated invasion failed to materialize.

IN AN EFFORT to use every means of ministering to a population that had tripled in less than two years, the Board of American Missions assigned Sister Miriam Shirey to work in North Augusta for a year, beginning September 1, 1952. With her help every newcomer to town was visited within a few weeks after arrival.

March 17, 1954



FIRST CONVERSION
Old mansion became chapel



SISTER MIRIAM CALLING
Results were surprising

The results were disappointing. Sometimes a week would pass without finding a single Lutheran. Most surprising of all was the small number of unchurched prospects. In 2,903 calls made during her year as parish deaconess, Sister Miriam found less than 5 per cent of the newcomers who could be classed as unchurched. Although the numerical response in prospective members for the mission congregation was not great, Sister Miriam's ministry of visitation and Christian friendship was tremendously welcomed by wives and mothers who were lonely and troubled in a strange community. The church rendered a fine service of

mercy in a time of great confusion for many families.

Ironically, in the closing months of Sister Miriam's assignment the situation began to change. More and more Lutherans arrived as the Dupont Company brought in its operations force. Hundreds of houses that had stood vacant for months under government requisition filled up overnight. The more established Dupont workers and supervisors bought homes.

New employees, fresh from college and often newly married, started housekeeping in rental units. Attendance at Sunday school and church began to increase. Today Holy Trinity has a confirmed membership of 148 and a baptized roll of 231. Of the 79 families represented, 28 pay checks come from the Dupont Company. A larger and larger percentage of new members is connected with the Savannah River Project.

NATURALLY, THERE ARE PROBLEMS for a mission congregation in a high-speed, industrial development. Keeping up with such rapid growth is almost impossible. The latest figures from the Dupont office indicate that around 800 families have settled in North Augusta (nearly 2,500 in the nearby town of Aiken). The same report showed how concerned the Dupont Company is in securing high caliber employees. (A sample survey of all Dupont workers revealed that less than 2 per cent of the employees have no church connection.) For a mission congregation these two facts pose a problem—rapid expansion of the community, but relatively few prospects for the Lutheran Church since Lutherans seem to be a distinct minority and unchurched people are few.

Another problem results from round-the-clock activities as the Savannah River

plant goes into operation. Work schedules are constantly in conflict with regular worship and meeting times. It is difficult for the pastor to know appropriate times to visit in the homes. Along with such local difficulties is the problem shared by all mission congregations—the relative youth of the membership. The average age of people at Holy Trinity is about 35 years. That is “family-raising” time, and necessitates many adjustments of leadership and program.

THE PROBLEMS, HOWEVER, are far outweighed by the challenge. A mission congregation is concerned with people—and people have come to North Augusta, a glorious array. Holy Trinity has become a “melting pot,” enriched by a wealth of ideas and traditions molded into a common purpose. Eight Lutheran bodies are represented in the membership, along with members from Baptist, Methodist, Presbyterian, Congregational, Roman Catholic—and no church—background.

There are unique features of a mission in proximity to the Savannah River Project. The technical nature of the atomic energy program demands high educational qualifications. This is reflected in a congregation in which a third of the confirmed members are college graduates with a liberal sprinkling with advanced degrees. Many of these young technicians are faced with their first intimate participation in the life and faith of the church after years given to scientific education and training. A mature, thoughtful presentation of the gospel is demanded.

Another reflection of the nearness of the “H-bomb” plant is seen in the financial reports of the congregation. Salaries are good under Dupont, and the community at large has profited by increased business. The challenge of raising \$6,000 in pledges for the 1954 budget brought sur



CONGREGATION OF HOLY TRINITY CHURCH

Average age is 35 years

prising results for a two-year-old mission. In response to the Every Member Visitation, pledges for current expenses amounted to \$7,000 and for benevolence \$2,000. Due to the liberal gifts of its members, Holy Trinity is several years ahead of schedule on repayment of church extension loans.

Fortunately, expansion of facilities is not yet a problem at Holy Trinity. An average congregation of 110 in 1954 has been comfortably, if closely, seated in the chapel and adjoining rooms. Sunday school quarters have proved adequate so far, after recent work of the men in de-

veloping a couple of rooms in the basement. These conditions will not continue indefinitely if the present rate of growth is maintained.

Already the congregation has begun a building fund in addition to repayment of loans, so that the vision of a real church on the present fine location may one day be a reality. The challenge which faces Holy Trinity is a challenge which faces the entire United Lutheran Church—that of courageous witness to a glorious faith and of providing the means which will allow alert mission congregations to help themselves.



OSCAR WILDE wrote of his Aunt Jane, who died of mortification when no one came to her grand ball. She died without knowing that she had failed to mail the invitations. That is the story of many a fine church which has wonderful worship services, a splendid program—has everything, in fact, save a way of making some connection with those outside, who always assume that what the church has is for someone else.

—From *Effective Evangelism* by GEORGE E. SWEAZEY (Harper)

"ALL WE HAVE LEFT IS EMPTY HANDS AND
A DESOLATED COUNTRY" THEY TOLD US, BUT

The Koreans Have Courage and Faith

By WILLIAM C. MARTIN

**Members of armed forces have set an example in
aiding reconstruction and rehabilitation work**

THE OLD MAN SPOKE sadly, and with resignation: "All we have left is empty hands and a desolated country."

We did not challenge him, but as we turned away from Korea's Vice-President, Ham Tai Young, we were conscious that he had modestly told only part of the whole truth.

Chaplain Earl C. Compton of the 8th Army supplied the missing words as we paused in the entry of the venerable statesman's home to shed our borrowed slippers and regain our own shoes.

"All we have left is empty hands and a desolated country," the chaplain repeated. Then he added with emphasis, "and indomitable courage and faith."

EVERYTHING I SAW and experienced in my sixteen days in that war-devastated land confirmed the chaplain's addition. Indomitable courage and faith are about all that is keeping many a Korean alive.

With but slight opportunity to observe the Korean people en route, I was flown upon my arrival in their country directly to front line army positions. Thus my

Bishop Martin, who is president of the National Council of Churches of Christ in the U.S.A., recently returned from a tour of Korea and Japan. Korean relief will be one of the objectives in the "One Great Hour of Sharing" appeal in which Lutheran World Action participates.

first contacts were not with Koreans but with G.I.'s.

Almost immediately I began seeing the Koreans through soldiers' eyes. Wherever I went someone added some fresh detail to the amazing story of the benevolent enterprise American G.I.'s were carrying on in behalf of the Koreans.

IT WAS CHRISTMAS. At first I attributed these tales of incredible generosity to the Yuletide spirit and was glad our boys had brought Christmas with them. Then I found that while these days doubtless did represent a peak, this phenomenon was not seasonal. The helping hand had been continuously extended through many preceding months.

Naturally in my talks to the boys I began to express my pride and appreciation for what they had been doing. "The mark of America will be on Korea for a thousand years," I told them, commending them for making it in this respect the mark of the Cross—the symbol of sacrifice. "No army in history has ever written such a record of bounty," I said.

Stories came from commanding officers and chaplains. A sergeant, for instance, had taken upon himself the support of an orphanage, giving personally \$100 a month from his own pay and raising the remainder from members of his company.

We visited the impressive church at



WAR ORPHANS "ADOPTED" BY U.S. SOLDIERS
Friends in America helped by sending food and clothing

Oijumbu which G.I.'s built as a memorial to their comrades' sacrifice. We saw nutrition centers supported by soldier contributions. Single divisions gave as much as \$100,000 for relief.

OF COURSE I UNDERSTAND the bigheartedness of American boys. I know the age-old appeal of a "child in the midst." But as I thought of this "Operation Santa Claus" I was persuaded that there was more to it than the Christmas spirit—more to it even than the pull of pitiful need. This "indomitable courage and faith" of the Koreans had something to do with it.

These young Americans grew up with a dim view of quitters. Conversely, they have terrific admiration for enduring courage, a virtue for which they have their own expressive word. This remarkable flow of G.I. generosity stems partly from kindly impulses and at least in equal part from the inherent American admiration for unparalleled stamina.

The will to hang on, to allow neither discomfort nor destruction to deter them, has made the Korean people a subject for G.I. admiration. Their determination, with so little to back it, that their country must be reunited, that it must again take its place as a self-supporting nation, leads liberty-loving Americans to feel like helping them to survive and to achieve these goals. People like to help those who help themselves.

WHAT I LEARNED ABOUT KOREANS from the G.I.'s later was confirmed by my own experiences. I talked with Koreans in every walk of life, from President Syngman Rhee to a hospital patient on whose body 460 square inches of skin had been newly grafted. With plenty of reason for discouragement and pessimism, never did I find either.

Chaplain Compton was wise in using the word "faith" in his addition to the Vice-President's remark. Theirs is a courage born of faith.

I saw that faith in action in overflowing churches. Before sunrise thousands of Korean Christians with warm hearts repair daily to their cold sanctuaries to pray for the restoration of their divided nation and the return of peace and prosperity.

When Korean Christians sing it is as if they were generating the reserve power that gives them their imperturbable poise. When they pray it is as if God were visibly present, and because they find Him so near they know no fear.

THEIR KIND OF RELIGION is so potent that it upsets all mathematical laws. One million of Korea's 27 million are Christians. Based upon percentage of population it would be surprising if more than one of the Republic's cabinet members would be Christian. Actually nearly half of them are.

One could not reasonably expect more than one in 27 of the legislators to be Christian, but 42 of the 200 have professed their faith.

The President, a Methodist, once studied at Princeton Theological Seminary, one-time headed the Y.M.C.A. The Vice-President is a retired Presbyterian minister.

Of the 460 welfare institutions now serving the Korean people, we were told that three-fourths are administered by persons who are Christians.

For a faith held by but one in 27 to wield such mighty influence is in great measure due to the nature of that faith. But it is also attributable to the intensity with which that faith is held and the fidelity with which it is practiced.

THE FORTITUDE WITH which the Korean Church is pushing ahead is unbelievable, but it cannot go far without outside assistance. Financially, it is bankrupt. Nearly one thousand churches were destroyed by bombing or by fire. Others

were damaged. Nothing is lacking in the stewardship practice of Korean Christians, but most of those who would be the natural supporters of rebuilding are penniless, if not homeless.

There is little danger that the Korean Christians will decline in the intensity of their spiritual power, but without adequate food, clothing, housing, and fuel their bodily energies are expendable, their physical vitality is certain to deteriorate.

Help must come from the outside in large measure if we want to conserve the results of nearly seven decades of missionary investment. Leadership, lost in the war, must be replaced. This means schools and colleges.

ON ONE OF THE CENTRAL hilltops in Seoul stands a theological seminary—the largest in all Asia. Once a Shinto shrine approached by 350 steps topped this same hill. This and many other divinity schools need support in their task of training replacements for the thousands of Christian leaders deliberately slaughtered by the Communists or otherwise lost in the war.

A young preacher's lovely widow, who saw her husband executed, directs a widows' workshop center supported by Church World Service. Clean little buildings which in the United States we would not regard as sufficiently substantial to house a car, each makes a home for two widows with their children.

The constructive side of this widow's project is its major asset. As at home it is really not "charity, but a chance" that these people desire. Here women are enabled to earn, with loom and needle, a livelihood for themselves and their children, and to be surrounded with Christian love while they do it.

THE G.I.'s HAVE BEEN called an "army of missionaries." Among them, of course are some individuals whose mark on Korea has not been for the better. T



G.I.S MADE HIM SMILE AGAIN

Korean orphan got care in home supported by church relief agencies

whatever extent this is true, it is an additional reason why we should overcome evil with good.

In general, the response of our men in the armed forces to the need and spirit of the Korean people certifies not only their essential character but is the best accreditation that could be given any relief project. The corps of the 8th Army which guards the west end of the demilitarized zone, for instance, raised a fund of \$75,000 for the children's part of the Church World Service rehabilitation project for amputees.

shared their rations. Sometimes, against all rules, they risked discipline and parted with clothing and blankets. They dug deep into their rather shallow soldiers' pockets, again and again.

Why? Because desperate need confronted their eyes, pathetic cries of babies haunted their ears and the courage and faith of the Koreans inspired them to champion their cause and support their struggle.

In Korea, our boys have outdone us in the matter of giving. For them it is not "One Great Hour of Sharing." There have been many such hours. They have given hundreds of thousands of dollars, as well as themselves. If all of us at home would do proportionately as well as the G.I.'s in the distribution of our incomes there would remain little need in Korea or anywhere in the world.



It is NOT sexual behavior that determines character; it is character that determines sexual behavior.

—JOSEPH FLETCHER in *Sex and Religion Today* (Association)

Can Christianity Be Measured?

By MARCUS LORNELL

We asked church members to answer some questions about their faith and got some surprising replies

THE WORD "CHRISTIANS" calls to mind different pictures to various people. Some think of Christians as people who live in a particular way. They do certain things and they refrain from doing other things. To them, to be a Christian is primarily to adhere to a particular pattern of actions.

Others think of Christians as people who accept a particular set of beliefs. To them, Christians are people who accept the "correct" beliefs about God, Jesus, man, sin and eternal life.

Still others think of Christians as people who live on a "spiritual" level. They worship. They meditate. They pray. Frequently, these people are of the opinion that it doesn't matter *what* you believe as long as you are "sincere" in that belief.

THE TERM "CHRISTIANS" includes all of these concepts. Christians do live a life that is different from that of most other people. Their actions are affected vitally by their faith. Christians also are committed to particular doctrines about basic aspects of life. It's senseless to talk about believing *in* God and *in* Christ unless one has some fairly definite ideas *about* this God in Whom he believes.

To talk about having faith, without any clear idea as to what you have faith *in* is to talk nonsense. Faith doesn't exist in a vacuum. And it is likewise true that Christians worship, meditate and pray. Without this aspect of the Christian life,

good actions deteriorate into selfrighteous moralism. Correct doctrine becomes cold intellectual, loveless dogma.

IT'S QUITE DIFFICULT for a pastor of a congregation to know very much about where the people of the congregation actually stand in many of the aspects of the Christian life. He knows, of course, what it is that he preaches from the pulpit Sunday after Sunday. But he does not know to what extent he has really reached the people with his words. He does not know to what extent he has succeeded in putting Christian doctrine into words that people with very little theological background can understand; or to what extent they accept or reject those doctrines when they do understand them.

The pastor knows what he has preached regarding the effect of the Christian faith on daily living. But he does not know whether or not the congregation agrees that the faith is relevant to all of life. Nor does he know to what extent they really try to discipline their lives to the Christian demands.

The pastor knows, of course, which persons in the congregation worship regularly, and receive the Holy Communion. But he does not know what place the study of the Word of God, and private and family prayer, has in their lives.

IT WOULD HELP A PASTOR very greatly if he could know these things. Like many other matters that are really important they're very difficult to get at. But al

The Rev. Mr. Lornell is pastor of Lebanon Church (Augustana Synod), Bristol, Conn.

In replies to the questionnaire from 115 church members

8 believed hell was a literal lake of unending flames

107 believed God is personal, holy and righteous

1 believed Jesus was only a symbol

114 believed in everlasting life, but one believed death is the end

74 believed the church should speak out about man's political and economical relationships

83 said they prayed every day

12 thought their use of money was not related to their Christian faith

87 felt their faith had grown and matured during the past ten years

though accurate statistics were impossible because of the very nature of the subject, still we thought it worthwhile to try to get what information we could on the matter, in the hope that it might serve at least as an indication of what was happening in the spiritual lives of the membership of our church.

So we recently sent out a mailing to the membership containing various statements on twenty-one different questions, in which the members were asked to check statements which came closest to what they personally believed. Another thirteen statements they were to mark as true or false, in their opinion. The statements were divided roughly into the three aspects of the Christian faith: doctrine, worship and prayer, and ethics (personal and social).

Members were requested not to sign their names, in the hope that it would be easier, then, to be strictly honest in the statements, rather than checking that which they knew the pastor would want them to check. Two hundred and fifty persons received the mailing; 115 replied.

SOME REPLIES WERE encouraging, some discouraging. There was some confusion.

A subject when presented in one form elicited one reply; when presented in another form, the replies contradicted themselves. This was to be expected, for it is very rare that the average member of a congregation sits down and thinks through what he really does believe regarding his Christian faith. This, in fact, was one of the major contributions of the experiment—it gave people an opportunity to face the issues squarely, to think them through seriously, and to try to reach some kind of a decision regarding them.

The congregation is sixty-five years old, and has throughout this time had solid Lutheran preaching. Yet in spite of that, 61 persons indicated that they believed that by nature people are good; 15 believed they are neither bad nor good; and 40 believed that the whole person is "infected" with evil, although not every action is wholly evil. Forty-three believed that we can be morally perfect if we try hard enough; 58 did not.

Regarding the nature of God, none believed there was no God, nor did anyone express agnosticism about him. Three believed he is not personal, but is force and power; 107 believed he is personal,

holy and righteous, demanding perfection of his children, ruling the universe and controlling our lives subject to our free will.

NONE BELIEVED THAT JESUS was a great man only; one indicated belief that he was only a symbol; two said he was a great leader but did the world more harm than good; 107 believed "he is true God and was truly human, lives today, helps me through my faith in him, and saves me through the Cross." And yet 15 believed that to be a Christian, it is enough to live by the Golden Rule (94 did not); 10 believed that it is not necessary to believe that Jesus Christ is God (94 said it was); 2 believed his Crucifixion was important because it showed us how to die; 106 said he took the place we deserve, died in our place, and by faith in him we are forgiven.

None believed the resurrection to be only a beautiful story. Fourteen hoped and wanted to believe it was true; 96 said they had faith that it is mysteriously true, and that "through faith in the Resurrected Lord, I shall live again." Seventy-six believed that a person dies but that God will raise from the dead those who have faith in him. Twenty-six said there is no real death—the soul is immortal and lives on in a spirit world; one believed that immortality consisted in living in the memories of loved ones; and one believed that death is the end, there is nothing more.

REGARDING THE CHURCH, 25 thought it was organized by people to help them live good lives. None thought it to be an outworn institution. Eighty-three believed

it to be a holy fellowship (although from the human point of view made up of imperfect people), created by God with Christ as chief cornerstone.

Regarding the relevance of faith to everyday living, 101 persons said the Christian convictions directly affected the way they live each day; three said they did not. Yet 28 believed that Christianity is concerned only with men's souls—should have nothing to say about men's political and economic relationships. Seventy-four disagreed with that statement. Twelve felt that their use of their own money was not related to their Christian faith; 83 felt that it was.

Of the 115 replies, 63 said they went to church once a week; 7 once a month; 21 twice a month; 18 now and then; 5 not at all. Eight had family prayers in their homes, but 83 said they personally prayed every day. Eighty-seven felt their Christian faith had deepened and matured during the past ten years.

These, of course, represent only the highlights of the questions and answers. The questionnaire was followed by a series of sermons on the various subjects covered by the questions and answers.

There are no illusions that the questionnaire provided any very adequate key to the spiritual condition of the people. Salvation does not consist in being able to give the "correct" answers to a series of questions. But it has been of some help to the pastor in knowing to what extent secularized opinions have infiltrated into Christians' thinking, and which aspects of the Christian faith need added emphasis in weekly preaching.



TO BETTER UNDERSTAND one another we should all swap places for a while with each other. Every doctor should have an operation. Every policeman and minister should spend a number of months in jail. And every industrialist become a labor union member.

—EDWIN DAHLBERG

Guianese Celebrate Strange Festivals

By VIOLA L. SCOTT

Variety of religions in South American land produces mixture of Moslem, Hindu and Christian observances

TO A CHRISTIAN, religious holidays are festivals approached with reverence and joy. He knows the significance of Christmas and Easter. In pagan religions this is not always so and celebration becomes a secular affair for many. This is particularly true when people emigrate from their homeland. While the parents live, old customs and practices are observed, but the young people are inclined to forget their significance.

That seems to be the case in regard to British Guiana festivals. Although the special days are observed, it is difficult to find someone who knows the reason for the celebration. Among the Negroes only one holiday seems to be strictly their own and that is known as Eze Day. Only by accident I discovered this holiday commemorates the efforts of a man named Eze in behalf of the African people.

GUIANESE CHILDREN, regardless of race, have adopted the Chinese festival of the Kites, and at Easter time the sky is full of brightly decorated bits of paper which dip and bob in the strong winds along the coast. A strange humming in the air at that time is caused by whistling devices fastened to the kites.

Moslem festivals seem to be strictly religious. Fasting (Roza) plays a large part in their observations of these occasions. They keep Roza for one, two, thirty or more days. Every other month Roza is observed for three days, and Ramadan is observed by fasting for thirty

days. Ramadan is the month (ninth in the Moslem year) when the Holy Koran was revealed to the Prophet Mohammed. The feast of Eid-el-Fitre, commonly called Eid, breaks the fast of Ramadan.

Another important festival is Eid-el-Azha, a time when the rich make sacrifices of bulls and rams and when all Moslems pay Zakaat, either to the church or in giving to the poor. This "tithe" is set at two and one half per cent of the total of an individual's cash and property. East Indian families customarily invest their wealth in gold jewelry which the mother of the family wears constantly, probably to protect it from thieves. It is pawned (and redeemed) whenever necessity arises and is literally the family's capital. Hence the women also pay the two and one half per cent assessment on their jewelry. Sacrifices by individuals are often observed at the building of a new house or when a request is made of the gods for some special favor.

AMONG THE HINDUS SO MANY festivals originated because of the endless number of deities that to observe them all soon became an impossible financial burden. They found it necessary to concentrate on only a few celebrations, the most important of which has become Phagwah. In the same way that Christmas has come to be observed by many nominal or non-Christians, so Phagwah in British Guiana is now celebrated by many to whom the holiday has no religious significance.

From the moment the moon shows itself in the month of February, preparations are begun to celebrate this event which is based on a story in the Ramayan, the Hindu bible. Accompanied by the singing of hymns and carols suitable to this season, a castor oil tree is planted and allowed to grow for forty days. At the end of this time dry branches are gathered and piled about the tree until the heap assumes mountainous proportions. During these days, prayer meetings are held in the temple. The event of Phagwah is read and explained. At the end of about six weeks the grown castor oil plant is ready for the sacrifice, and is referred to as a "Houri."

WITH THE CHIEF PANDIT officiating at the ceremony, the heap of dried wood is set on fire. Some of the observers toss offerings, such as fruit, into the blaze, and the fire is permitted to burn itself out until everything is ashes. Water is then added to the sacred heap. This mixture is scooped up by the people and flung at one another. Sometimes mud and cowdung are added to the mixture, probably by those to whom the ceremony has no reli-

gious significance and who see in it only an opportunity for rough horseplay.

The following day a service is conducted in the temple. After this the people retire to their homes for feasting and visiting with friends. On the first day of feasting no meat is prepared, but on the second day animals are slaughtered and cooked and the secular observance of the holiday really commences. Throughout the week the celebrants go about the streets and roads singing Indian songs and at this time takes place what is perhaps the most outstanding observance of Phagwah.

In place of the ashes and water used after the sacrificial burning of the Houris a red dye or paint is thrown by the celebrants. For many weeks following, one sees people wearing shirts, trousers, and dresses badly stained with bright red. Many of the participants in this part of the ceremony find great delight in flinging the dye on those whom they know to be Christians. This red coloring matter is said to represent the blood originally spilled by the priest or god whom the festival commemorates and signifies that god is greater than man.

PRAYER ISN'T MAGIC

By MARGUERITE N. TREMAINE

EVERY SO OFTEN I have to be set back on my heels and taught a lesson or two.

I have a bad habit of laying out for myself more tasks to accomplish in one day than any reasonable person would undertake. When things go wrong—because I took short cuts or hurried too

much—I resort to a childlike habit of asking the Lord to help me out of my predicament.

He does help me, but not always in the way I have in mind when I ask.

Yesterday was one of those too-busy days. On top of all the other things

had to do, I decided to wash my best curtains and dye them a pastel shade for a change. My clothes lines were full of my regular wash. So the curtains had to be left to rinse while I kept an early-afternoon appointment.

When I left my curtains to rinse in an old galvanized tub, they were a beautiful gleaming white. When I dropped them into the dye a few hours later they were no longer white but horribly spotted with great sprawling rust stains.

If I were a weeper I am sure I would have burst into tears. But I am not so I had to leap into action to try to get the stains out. If ever a project looked hopeless, that one did.

First I made a strong solution of bleach and put my curtains in it. The dye came out but the rust stains were as brightly orange as ever.

ALL THE TIME I was carrying on a desperate conversation with the Lord. "Help those stains come out, Lord," I was saying, "You know how many things I had planned to do today. Lord, you know I haven't got time to fool with those curtains."

TRY RHUBARB AND SALT, something kept telling me, but I didn't want to try rhubarb and salt. I knew from experience that it takes a long time that way. So I added a little more bleach to the water.

I read the directions on the bottle. It said not a word about removing rust. It only guaranteed to take out mildew and a host of stains I didn't need it for, but I kept on trying.

I looked at the clock. "Oh Lord," I said, "You know I haven't got time to bother with rhubarb. It will take me forever. Please God, let the bleach take it out. Suppose it doesn't say anything about rust stains on the bottle. *You* can

make the bleach take the stains out."

In spite of my pleading the stains stayed bright and vivid. At last I had to give up. The bleach wasn't going to take out my stain. Slowly, resentfully I walked down the steps which lead to our garden and gathered some rhubarb stalks.

I laid the curtains on the grass and looked up at the sun. It was going to shine for several hours yet. Slowly and painfully (for I hated every bit of it) I applied rhubarb and then salt. Over and over I repeated the process and the sun shone brightly on the curtains and the stains began to disappear.

As I WORKED at my curtains I began to think of many things. Especially about how we expect God's help even though we break every rule He sets for us.

I knew from the moment I first saw the rust stains that rhubarb or lemon would probably be the only thing to take the stains out. But I was determined they would come out some easier way. I wanted them to come out MY way.

I suppose it seems a silly problem to bother the Almighty with, anyway. A few stains on your best curtains. But is it any sillier than the other miracles we expect Him to perform on the rubble of our own misdoing?

A few hours ago it seemed a major catastrophe that I had to waste so much time taking out stains which had no business being there, but now I am wondering if perhaps this wasn't my day for an object lesson.

There are still a million things I had hoped to accomplish today that had to go undone, but I did make a discovery. I know that a great many of the world's problems can never be saved with a quick bleach. They take plenty of hard rubbing with something like rhubarb and salt. When that is done, God's sunshine will do the rest.

I COULD NOT SPEAK!

By JOHN HELLER

**To be unable to talk seemed a great tragedy until
I discovered new values in the sounds around me**

ONE OF THE GREATEST catastrophies that could ever happen to any preacher would be for his doctor to say, "I don't want you to talk, not even a whisper." But those were the words spoken to me a few years ago when I was afflicted with laryngitis as the result of breathing in coal gas one night when the furnace pipe in the parsonage blew off.

This was indeed a strange position for me to find myself in. I had always considered myself fluent in speech. As I look back it seems to me that almost everything I did involved some form of oral expression. The work of a pastor requires constant talking.

WE CAN ALL LEARN many valuable lessons from unusual situations in life. I learned many new lessons every day—many more than usual—and all because of that doctor's orders!

For one thing, one evident lesson which I had always known, but like many others never practiced enough, was that the less we speak the more we have an opportunity to increase our knowledge. We very seldom learn anything by listening to ourselves talk. But when we are silent and ready to listen to others, God has a better chance to get through to us for we are more apt to be conscious of his desire to do some speaking to us. Remember how the Psalmist put it? "Be still, and know that I am God." I actually found myself looking for ways in which God might be seeking to speak to me—and all because I had to keep silent.

Constantly I was reminded that the words of others were often wiser than I had been aware of. Naturally, that wasn't true of all the words I heard other folks speak, for I realized that all too many of us speak before we think. It was, however, a grand opportunity to take in the conversations of others and to cull out the good and positive thoughts from the superfluous.

I became more conscious of the power of God as revealed through nature. My period of silence came at that season of the year when the birds were already bringing their new songs of cheer and hope. The radio, too, took on a new meaning as I listened more intently to the classical music programs and the new reports of the day.

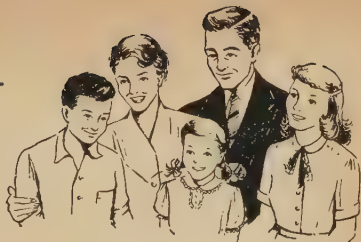
Last but not least, I learned to appreciate more fully the voices of my family—my wife, our teen-age daughter and small son. Those voices always brought joy to my life, but when I could not talk they sounded sweeter than ever.

AND YET THROUGH IT ALL, how thankful I was to be able to hear, to see, and to give an assuring smile. On Sundays though I could not talk to them, I could greet people at the door of the church and give them a meaningful handclasp.

This was the strangest experience I ever had. It taught me some things that made me appreciate more what we so readily accept as commonplace. And from now on, I shall try to remember to think twice before I speak!

FIVE MAKE A FAMILY

LOST AND FOUND



AS I TURNED the corner, I could see Karen and Susie waiting on the front steps. On such a nice day, I didn't mind their being outside for a while.

Of course, I had planned to be home when they came from school. It is very seldom that I miss. But this time everything went haywire. The committee for our meeting had fouled things up somehow. The speaker couldn't find the church and burst in breathless and confused just as we were getting ready to sing a few hymns and disband. She cut her talk short, but even so the program lasted way past the usual time. Then the women made a dash for home or some appointment or other.

All of a sudden, Florie Buch realized that she had no one to take the speaker over to the other bus line. After the trouble the poor woman had had getting there, I just seemed to be elected to be chauffeur.

SOMETIMES I THINK the women who don't drive are the smart ones. You can always find someone to take you where you really want to go and you don't have to take a lot of time from your own concerns to run all around the countryside. Dan says I could always fall back on the age-old excuse, "My husband won't let me." In fact, he is ready to forbid me to do anything I don't want to do. —Oh, I suppose you still find a man here and there who really does rule the roost, but I doubt whether there are half as many as you'd think from hearing their wives talk.

"Where have you been?" shrieked Karen and Susie as soon as I was within earshot. "We didn't know what happened!" Karen added in an unreasonable facsimile of my most injured tone.

I locked the car and did my best to explain my unmotherly behavior. Either I did pretty well or the girls were in a forgiving mood. They accepted my apologies very graciously. "I told Susie it wasn't a bit like you to act this way," said Karen kindly. "There must be a good reason for you not to be here and not to hang the key in the garage for us."

"And now, let's hear about Pete. Where did he go?" I asked.

"He didn't come home," said Susie.

"I haven't seen him," said Karen.

"You mean he wasn't around at all after school?"

APPARENTLY THAT WAS IT. As we trooped in the back door, I began reviewing possibilities. The most likely—and the most comforting—was the thought that he might have gone to play with one of his friends and tried to reach me on the phone. That is not too unusual. And since I wasn't here to answer the phone, he would probably call again soon.

It didn't take the girls long to change from school clothes to dungarees. They look quite disreputable but they love it and it does save both laundry and wear and tear on their more presentable outfits.

"I'm going over to Barbara's," Karen announced. "Her cat has kittens."

"I'm going, too. I love kittens." Susie was overjoyed.

"Sorry, Susie. You aren't invited and if I start dragging my little sister everywhere pretty soon I won't be either."

"Barbara likes me. She won't be mad if you bring me! I want to see the kittens!"

"Anyhow, I'm going on my bike. It's too far to walk."

"Mother will bring me in the car, won't you, mother? Please! I want to go!" Clouds were gathering. Looked as though there might be a terrific downpour.

"Mother! Tell her how it is. She's too little to tag after me. My friends don't like little brothers and sisters tagging along all the time. Makes them furious!"

FOR A MINUTE I felt I might explode. First the mix-up at the meeting, then Pete not turning up, and now this. It did seem to be one of these days. I opened my mouth, then closed it fast. I deliberately shut out their clamoring voices for a second. Inside I murmured, "Be still and know that I am God." I held the thought close, letting it seep down into my very toes.

"Tell you what, Susie. I like kittens, too. When it's time for Karen to come home, I'll drive you around to see them. I'm sure the big girls won't mind if we come for a few minutes then."

"I don't want to see them for just a few minutes!"

"Isn't that better than not at all? Now help me think where we can call Pete. If he doesn't call me in five minutes, I'll have to start hunting for him."

Susie was full of helpful suggestions. In the midst of them, Karen slipped out the door. "Some boys went to the pond the other day to sail boats and they fell in and if the policeman hadn't come and fished them out they'd have drowned dead."

"But Pete knows better than to go to the pond without a grown person. Now,

help me think where to call. If he'd gone to Bobby Friedland's, we'd have seen him or he'd have seen me come home. Now, who lives on some other street?"

"I don't know, but a boy got knocked off the curb when he was fighting and a car almost hit him dead."

SUSIE HAS an almost morbid interest in death lately. Other days it doesn't bother me, but any mother can conjure up enough horrible things out of her own imagination when a child is missing. Having a "calamity howler" keep her company isn't very cheery.

"You want me to throw back my head and wail like a coyote?" I laughed. "Then stop telling me bad things and let me get started on my telephoning."

I called all the little boys I remembered that Pete plays with, one after another. Either I got no answer or a sympathetic mother told me, "No, Jimmy"—or Frank or Jack—"has no idea where Peter went after school." Many of them added suggestions that were not much improvement on those that my young daughter had already given me.

I had just about decided to call the postoffice and find out whether Dan had returned to make up his second-class stuff for tomorrow. He might have some idea about what I should do next. As I reached out to dial, the bell rang. I jumped as though someone had poked me.

"Oh, Mrs. Melton," said a pleasant woman's voice. "I'm so glad to reach you. I've been trying for quite a while but your line has been busy every time. I'm Mrs. Sizmer. Your little boy came home with Middy this afternoon. I suspect she told him about the St. Patrick's cupcakes I was going to make. At any rate, they are having a tea party. We live on the other side of Jefferson St. which is quite a little distance from you. I'll bring Peter home whenever you say."

KNOW THE BIBLE

A Series of Comparisons of the King James and RSV translations of the Bible

By RALPH D. HEIM

Read ROMANS 8:26-30

ONE GREAT PURPOSE of biblical scholarship is to "recover" the exact words of the books in which the message of the Eternal Word was first written.

The books came from different authors who lived at various times. The first appeared in the eighth century before Christ; the last in the second Christian century.

That was long before printing was invented, so the books were written by hand. They were copied for preservation and distribution in the same way. Since none of the original manuscripts exists, we can have only these handwritten copies or copies of copies. Errors could creep into the copying. There are misspellings, additions of letters and words, and omissions or repetitions of lines and verses in some of the copies.

THE SEARCH FOR A MORE perfect "text" goes on unceasingly. Each new discovery of a manuscript, especially one that is closer to the original, is hailed with delight. Papers are still telling us about the Dead Sea scrolls, discovered in 1948, which provide us a copy of Isaiah that was made in the 100's.

An example of the difference such things can make is in the passage from Romans. Verse 28 has been a solace to sorely tried souls for many a generation. Yet some have wondered just how *things* can "work together for good."

Since the time of King James, old and

(King James Version)

Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

(Revised Standard Version)

Likewise the Spirit helps us in our weakness; for we do not know how to pray as we ought, but the Spirit himself intercedes for us with sighs too deep for words. And he who searches the hearts of men knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God.

We know that in everything God works for good with those who love him, who are called according to his purpose. For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brethren. And those whom he predestined he also called; and those whom he called he also justified; and those whom he justified he also glorified.

trustworthy manuscripts have been discovered which contain "God" as the subject of the sentence. They have led the revisers to believe that this is the way Saint Paul dictated it. So we have the new rendering of verse 28. It is God who, "in everything, works for good *with* those who love him."

Personal Problem Clinic

Little bully

QUESTION: A very aggressive, domineering child (who has no other playmates) plays in our yard constantly. Our two children, near his age, are forced to lose every quarrel or take the consequence, which is sometimes a club over the head.

I try to interfere in their play as little as possible. I have suggested to this boy's parents that we keep the children separated for at least part of the day. They quickly vetoed this idea and declined to place any restriction on him. The boy is very disrespectful to me. Since I have two other small children also to care for, this problem sometimes gets me down. I don't see where I have failed for I have always treated this child like my own.

Will this constant submission to a little bully affect the personality development of my children adversely?

REPLY: Continued submission to a domineering playmate may have an unfortunate influence on your children. Such experiences tend to break down a child's normal self-confidence and self-respect. This result may or may not be lasting.

You will have to take decisive action. The boy's parents are apparently victims of the false idea that children should have their own way, never be hampered and always have the approval of their parents. This view is wrong, though still entertained by some people who should know better.

Since the parents will not restrict the youngster, you will have to act if you want any peace or desire your children to play in peace. We all wish to preserve peaceful relations with our neighbors as far as possible, but some of them make it very difficult—virtually impossible. Tell the boy calmly that you want your children to play alone, and suggest that he play in his own yard. If that yields no results, tell his parents you want him to stay out of your yard—ask them to keep him off your property. If they do not heed your request you have but one recourse left—the law. Relatively few par-

ents assume such an unreasonable attitude, but there are some, unfortunately.

Listless

QUESTION: Our daughter, almost eighteen, will be graduated from high school this spring. I am worried because she has no ambition. She has no desire to further her education. She will not listen to any plans for the future.

Up to this point I have tried to think her attitude is natural for teen-agers. But isn't she old enough to realize that the world does not owe us a living? I feel that she is greatly in need of guidance from someone. But with her determined disposition I don't know to whom to turn.

REPLY: Are you certain that you and your husband have not dominated the girl too much? Parents sometimes offer too much advice. Young people feel that they are being "managed" when they desire to do their own thinking and choosing. You had better search yourselves for any errors you may be making.

From the small amount of specific information you give about your daughter, it does not seem that her attitude is normal. Have you explored the possibility of some school situation which may be a partial cause? If she feels maladjusted there, the situation could affect many phases of her life. Some failure in boy-girl relations could be influencing her.

Let me offer several suggestions:

1) Take your pastor into confidence. Some tactful conversations on his part may prove helpful, provided the trouble is not too deep-seated.

2) The girl should have a good medical check-up. Troubles of the type indicated sometimes have a physical basis, and when the trouble is cleared up the whole situation changes. Follow the physician's direction. He may refer her to a specialist.

3) In the meanwhile do not press her for decisions or action.

—EARL S. RUDISILL

"Christian" Is a Big Word

Faith Takes a Name. By Dwight E. Stevenson. Harper, 189 pages. \$2.50.

"Christianity for at least a decade after Pentecost was a faith in quest of a name. With many today it is a name in quest of a faith." So begins this little book. Before Antioch, where members of the Jesus-sect were first called Christians, Jesus' followers had worn many labels, most of them self-applied. Professor Stevenson's thesis is that the term "Christian" is invested with its fullest content when it is understood to include all the partial and prior designations of the years immediately following Pentecost.

Thus, twelve chapters deal with New Testament descriptions such as "Disciples," "Brothers," "Witnesses," "Saints," "God's Elect," "Aliens and Exiles," and the like. The idea is that the whole is equal to the sum of its parts. "Christian" equals this plus this plus that. No ingredient, of course, dare go undetected. For some, at least, a chapter on "The Redeemed" would make a larger total. And "Christian," however richly invested, is but the pale human reflection of Christ.

The book is a series of sermon-essays. The treatment is definitely topical. These first-century terms are dressed in twentieth-century attire, and made both sightly and significant therein. The style is highly readable, the illustrations apt, and the relevance for our modern groping is obvious and unforced.

While the name "Christian" was originally derisive—an experiment in name-calling—it was a tacit tribute to the new faith's vigor, newness, challenge, and nature.

Trenton, N. J. PAUL T. WARFIELD

Introducing Old Testament

The Old Testament: A Conspectus. By Theodore H. Robinson. Macmillan, 168 pages. \$1.75.

Christian persons can scarcely read or use the Old Testament properly without considering what modern studies have to say about the date, origin, circumstances of composition, and textual history of the various books. This small volume at a moderate price is an ideal means for previewing, viewing, or reviewing these topics.

Theodore Robinson is a highly respected

British scholar who is also popular enough to appear in radio talks about his field of study. He has packed the cream of his learning about each Old Testament book into his pages.

The author is clearly cognizant of recent findings and newer trends of thinking, yet he does not emphasize them because he rightly feels that they do not alter the main stream of Old Testament understanding. Throughout, he omits the highly technical details despite his thorough competence. One reads just the important things that are most surely believed among the scholars our theological schools respect.

This is a companion for a thoughtful layman reading the Old Testament, a reference book for the pastor as he handles Old Testament texts, a volume for the church school library, and a tool for the Sunday school teacher when he is preparing for his class sessions.

Gettysburg Seminary RALPH D. HEIM

Opening Door to Bible

Right and Wrong Ways to Use the Bible. By J. Carter Swaim. Westminster Press, 176 pages. \$2.50.

This book aims to show in what manner and in what spirit we should use the Bible. Written for popular reception, there is no attempt made to plumb theological foundations or the depths of Biblical truth.

Its position is generally middle of the road. It advocates a sane and sensible use of Scripture, and reflects the standard Protestant Reformed tradition. However, the author deviates to the left when he explains away the miracle of Cana. The basic assumption

of the book is that Scripture is given to lead us to Christ, and in Christ all holds together.

Drawing from the meaning of the Greek, and quoting from secondary sources, an attempt is made to correct the most prevalent misinterpretations of Scripture. Although the book is grinding no ax for the Revised Standard Version, it offers small comfort to those who think of the King James Version as the last word.

Displaying not only a thorough knowledge of the Bible but a wide general reading and knowledge of contemporary life, the author easily holds the reader's interest. The whole is well seasoned with humor. A less rambling style and elimination of some irrelevant material might improve the book.

Perkasie, Pa. LUTHER F. SCHLENKER

Missionary Doctor

My Most Unforgettable Patients. By Nellie Holman. Pageant Press. 119 pages. \$2.50.

Dr. Holman describes herself as one of a special breed of medicos—the medical missionary—resulting from the marriage of medicine and Christianity. In her stirring little book this devoted doctor shares with her readers experiences during a decade as a medical missionary in China.

At age 12, Nellie heard a missionary describe so vividly the suffering of Chinese women from lack of medical and spiritual care that she knew that China was where God would send her. As an intern, she predicted about a patient, "If he is given good care, he might live a couple years." Instead, in two years he married the doctor. Together they worked, the husband as business manager of the mission hospital at Kioshan, Hanan, and the wife as a doctor.

Among the many unforgettable patients were Mrs. Wu, whose arms were crushed under a train . . . Mrs. Wang, who carried a forty-pound tumor on her back for eight years . . . and Mrs. Feng, possessed of an evil spirit. Most unforgettable of all was Norman Wold, fourteen-year-old son of American missionaries. Even while dying from rabies, he worried only that *all* children in the world would be told about God.

The reader cannot fail to be moved by

this book and must reach the conclusion of Dr. Holman and her little Chinese intern that "we must not let a day go by without recommending Him to somebody."

Mound, Minn.

ELSIE FAGERLIN

Decisions Must be Made

Careers For You. By Erma Paul Ferrari. Abingdon. 160 pages. \$2.

Here is an exceedingly helpful book that should find its way into the hands of every teen-ager. This is sound vocational guidance from the Christian viewpoint in the language youth understands.

The tempestuous teens constitute the period of life when most of us are called upon to make our three most important decisions—regarding our relation to God, concerning the person whom we will marry, and our choice of a lifework. In past generations the church centered its attention upon the preparation of youth for making the first of these decisions. Recent years have witnessed a growing interest in providing help for older adolescents as they face the second and third decisions.

Careers For You will meet the need for a basic book which Christian parents, pastors and teachers can place in the hands of young people as they confront the problem of choosing a lifework.

To God all honest, useful work is sacred. Every such job can really become a career for the consecrated young Christian. By performing that job well we are serving God as well as earning a living. Such is the basic philosophy of the book.

Much practical advice fills the chapters that follow. The reader is led to consider his personal aptitudes and abilities and to compare them with the requirements of a multitude of jobs now open to young people. Wise counsel is offered on getting experience and training for a job, applying for a job and holding it. A separate chapter is given to the challenge of a wide variety of careers in church work. The book closes with down-to-earth suggestions on applying one's Christian faith in whatever job we make our career.

Wilkes-Barre, Pa.

F. R. EDWARDS

— OVERSEAS —

BRITISH GUIANA: New Amsterdam: Feb.

14.—A set-back in the financial situation of the people here, resulting from the recent political upheaval, has slowed down the progress of Lutheran congregations toward self-support. It was reported at the annual convention of the church, which closed yesterday, that several congregations reached their self-support goal for the year, regardless of the difficulties. A 1955 self-support goal of \$13,000 was adopted (more than twice the \$6,000 contributed in the past year).

The convention was held at Ebenezer Church, New Amsterdam, Feb. 11-13. Liturgist at the communion service was the Rev. A. R. Bowen, president of the Church of British Guiana, and the sermon was by the Rev. W. J. Scott, vice-president and treasurer. Other services during the convention were conducted by Mr. C. S. Chu (the church secretary), the Rev. H. C. Magalee, and Catechists P. T. Jagdhar, A. A. Kowlessar, A. Persaud, C. Duggin.

PRESIDENT BOWEN EXPRESSED the church's gratitude for the return of Missionary Paul G. Hansen to the field, and the arrival of two missionaries, the Rev. E. G. Vosseler and Rev. Eden Nicholas, with their families. He noted regretfully the departure of Miss Alice K. Anderson who had been lent to the field for one term by the Augustana Lutheran Church. Never before, said President Bowen, have so many friends from the United States visited the churches of British Guiana as in this last year.

Sunday schools continue to grow in number. The Luther League is striving to complete its objective—building a school and hostel at Mt. Zion Church, Sand Hills, Demerara. The Lutheran Training Institute continues to function.

Among recommendations in the president's report were: Consideration for establishment of an orphanage and old people's home . . . Building of two dispensaries and two nursing homes on the Berbice River . . . Investigation of the possibility of a day school at Stanleytown.

The secretary for visual education reported the purchase of a power plant for showing 16mm sound films in all parishes, and the receipt of additional equipment including a sound and movie projector, screen, and filmstrips. Report of the Lutheran Press stated that some new equipment had been purchased. A higher salary for employees has been inaugurated.

PRINCIPAL ROBERT BEHARRY reported that Skeldon High School had an average enrollment for 1953 of 128 (86 boys, 42 girls). Staff at present consists of the principal, two teachers, and three temporary teachers. Staffing presents a serious problem.

There is still need for a woman teacher of home economics and other subjects. A commercial department is also needed. It was reported that students and staff share in daily devotions. A choir has been organized, and a well-organized religious program established.

Disappointment was expressed regarding the Evangelism Committee's report on slow growth and setbacks. Workers were urged to use every means to keep members active, to concentrate on lapsed members, and to report the removal of members from one parish to another.

After long discussion on proposed by-laws of a new constitution, it was decided to postpone further debate until a special convention to be held in August.

The convention expressed the gratitude of the church for services of two missionaries scheduled to leave on furlough during the year, Miss Elaine Wagner and the Rev. W. J. Scott. Departure of Miss Wagner will leave the field without a woman missionary.

Newly elected members of the Executive Committee are Cyril S. Chu, Secretary; the Rev. H. C. Magalee, the Rev. W. J. Wolff, Catechist P. T. Jagdhar, and James Masih Das.

Convention sessions were rather stormy because of the many problems in urgent need of solution, many of which seem to have no immediate answer at hand. An overburdened personnel finds it impossible to fulfill more than the most pressing duties.

—VIOLA SCOTT

"Mighty Queer" Conclusion

SIR:

It strikes me also as a mighty queer matter that a presumably intelligent Lutheran editor would take exception to the dedication of a statue of the incarnation simply because Mr. Pacelli has declared this the Marian year for his followers. Evidently it is the Marian year for some Lutherans also (including an editor); I dare say that one could very justifiably regard such an attitude as very questionable indeed.

It is very puzzling to this orthodox Evangelical to observe in a Lutheran editor an emphasis on the Mary "angle" of the incarnation that seems not only excessive but obsessive. My own interest in her has been exclusively Christological and I naively supposed that this was true of all other Lutherans.

It could not have been mere carelessness that caused you to insinuate in your editorial that I erected this statue during the Marian year of the Roman Church. You were well aware that it was dedicated in connection with the fiftieth anniversary of this parish on 29 November and that the year of the Papists did not begin until 8 December. You are by no means so confined to your ivory tower that you are ignorant of the logistics involved in obtaining a cast bronze statue. So you knew perfectly that it must have been ordered long before anyone had ever heard of the Papal Marian year or the pope himself had ever conceived it. Yet you deliberately imply a connection between my erecting this statue and the pope's Marian year.

You state that if you were pastor of a Lutheran congregation in Reading, you would be "especially careful to steer clear of any appearance of sharing in this heresy" of the Mary cult. You knew very well that I had steered clear of that appearance; or if you did not know, you should have investigated to ascertain whether or not I had done so. Thanks to your editorial there will be very few who will be able to avoid the suspicion that in very truth I do share such heresy. A well chosen sentence in your edi-

torial could have allayed such a possibility.

This strange heedfulness of the pope's pronouncements that today some Lutherans are giving is utterly mystifying. It appears that they are permitting him to determine their thoughts and actions in a rather odd, inverted manner just as he determines the thoughts and actions of his adherents in a giving of obedience. It is possible (if this principle is admitted) that the result may be an abridgment of the Gospel. In other words, I hold that it would indeed be improper for one to allow the pope's Marian year to interfere with any legitimate procedure of a Lutheran, such as the dedication of a statue of the incarnation.

I would be pleased to see the data on which you based your ninety-nine and your one per cent statistics. Would it be out of order to suggest that your one per cent figure is every bit as mythical as the "powers that the pope attributed to Mary in his prayer"? Yet you palm it off on your readers as an established fact. And for what purpose? Obviously to arouse some people to one of those "witch hunts" about which in another connection you have shed so many, sorry tears in the editorial page of THE LUTHERAN.

It is little short of amazing to observe how the editor who is continually deploring Senator Joe's tactics in Congress himself exhibits on the editorial page of THE LUTHERAN no mean ability in the art of inflammatory innuendo and of trial by irresponsible accusation.

I shall not suggest that you ought not to have published those patently absurd letters that your uninformed correspondents sent in. Not for a moment should I entertain the proposition that the freedom of the press should be interfered with in any way. Nevertheless, the editor of THE LUTHERAN is not ignorant of the necessary complement to this principle, the responsibility of the press.

Reading, Pa.

EDWARD EMMERS

Mr. Emmers is pastor of Holy Redeemer Church in Reading, where the statue pictured in the Jan. 6 LUTHERAN was dedicated. This letter is a reply to a "Conclusion" in THE LUTHERAN of Feb. 24.

Chicago Lutherans Learn How to Co-operate

By JOHN E. COOPERRIDER

THE LUTHERAN COUNCIL of Greater Chicago, meeting in annual session in Chicago, Feb. 11, elected the Rev. Paul Sealing (American Lutheran Church) as its new president. He succeeds J. H. Gockel (Missouri Synod). Other officers elected are: Rev. Millard H. Stiles (ULC), first vice-president; Arthur Swensen, second vice-president; George W. Johnson, secretary, and William Lahs, treasurer.

Said retiring President Gockel, commenting on the progress of the organization: "The infant of last year has stood up and is now walking." Among other things, the Council—which includes churches from every branch of Lutheranism—promoted the three-month run of the "Martin Luther" film, provided chaplains at scout camps, conducted overseas clothing and food appeals, and acted as public relations and information center for Lutheranism in Chicago.

AS FOR A THANKOFFERING "for what it did for us in our early years," St. John's Church, Joliet, recently presented the Illinois Synod a check for \$1,000 for the memorial loan fund for home missions. Pastor William J. Boldt presented the check to President Harmon J. McGuire at the 51st anniversary dinner of the congregation.

A year ago the same congregation presented a similar check for \$1,000 to the ULC Board of American Missions with a similar expression of thanksgiving—the purpose, to further the work of home missions.

FIRST CHURCH, Beardstown, recently honored retiring Councilman Joe Sites with a dinner in appreciation of his 27 years of continuous service . . . ROGERS PARK CHURCH, Chicago, became the first congregation in synod to pay its 1954 Lutheran World Action quota in full.

"LUTHERAN CHARITIES" was the theme of the 15th anniversary meeting of Lutheran Charities of Chicago, Feb. 24. Speakers were Dr. Martin Anderson, president, Eastern District, Evangelical Lutheran Church, and Dr. O. A. Geiseman. Lutheran Charities



ANOTHER NEW CHURCH

Among scores now being completed is Trinity Church, Hulman Meadows, Terre Haute, Ind.

ILLINOIS . . .

has co-ordinated the activities of all Lutheran inner mission agencies in the Chicago area during these 15 years.

FIRST CHURCH, Chadwick, recently installed a new oil heating system, remodeled its kitchen, and made other improvements . . . Pastor T. W. Brosche, Westwood Church, Elmwood Park, was wed to Bertha M. Kistner, Feb. 7; and Pastor Albert F. Nyland, Redeemer Church, Centralia, to Miss Betty Lou Eller, Feb. 11.

ST. MARK'S CONGREGATION, Nokomis, recently rededicated its 89-year-old church after remodeling and decorating at a cost of \$12,000. Improvements included chancel furnishings, heating plant, and organ.

MARYLAND

Pastors Retreat in Maryland

By WILSON P. ARD

HAGERSTOWN: "To conceal the triumphant light of the cross from the eyes of those who look to it for hope is to make it something less than it was meant to be," said the Rev. Francis E. Reinberger, professor at Gettysburg Seminary, speaking at the synodical pre-Lenten retreat at Evangelical Lutheran Church, Frederick.

"The Passion and Resurrection must be considered as one act by which man's redemption and salvation are achieved. The cross redeems, but it is by the life of the risen Christ that man is saved. The historic cross redeems us from sin. The eternal cross introduces us into the fellowship of Christ's eternal and blessed peace," he continued. Pastors Frank C. Cauble, Herbert M. Payne, Robert E. Van Deusen gave meditations on "The Meaning of the Cross for Christ," "The Meaning of the Cross for Me," and "The Meaning of the Cross for the World." Holy Communion was administered by Dr. W. V. Garrett and Pastor Howard McCarney. Devotions and prayers were by Pastors C. Philip Selzer, J. Leon Haines, Paul Manrodt.

FRED C. ERNST, council member of Clear Spring parish, has been named the county's

outstanding 4-H Club alumnus of 1953, in recognition of his success as a farmer and his record of citizenship and community service. Mr. Ernst joined a 4-H club 3 years ago. His wife and three children Carlton, 15, Vera Mae, 12, and Betty Ann, 10, are also active members. The family totals 69 years of membership in this group.

CHARLES R. SLIGH, JR., of the National Association of Manufacturers, laid down a five-point program for employer-employee relations through the use of the Golden Rule and other religious principles in industry when he addressed a Kiwanis Club gathering. "I honestly think that Christians can help to make our capitalistic system operate even better in the future than it has in the past," he said.

A LUTHER LEAGUE LEADERS' "LAB" was conducted on a Sunday afternoon and evening in Evangelical Lutheran Church, Frederick . . . DR. WILSON P. ARD, Trinity Church, Hagerstown, addressed the Men's Club of the Frederick church at a recent ladies' night dinner.

SUMMER SCHOOL for church workers will be held at Hood College, Frederick, July 18-24. A new feature of the program will be special courses in music, choir singing, choir direction . . . St. Mark's, Rohrsersville, dedicated altar paraments presented by Mrs. Ada Miller, Mrs. Bertha Rohrer and Mrs. Bertha Butts. Three sets of paraments were presented to Haven Church, new Hagerstown mission, by St. John's Church, Hagerstown . . . Zion Church, Middletown, has underwritten one share (\$600) for the support of Pastor and Mrs. Richard Ehrhart, missionaries in Liberia. . . . Evangelical Lutheran Church, Frederick, gave \$500 to the building fund of the Church of the Good Shepherd, recently organized mission in Frederick.

A PREACHING MISSION was held on four evenings in Grace Church, Westminster, Dr. Elwood S. Falkenstein, pastor. Preaching on "If I Had Only One Evangelistic Sermon to Preach," were Pastors W. E. Saltzgiver, Willis R. Brenneman, Richard S. Shanbrook, and Dr. F. R. Seibel. . . . BELLS

Continued on Page 38

The Lutheran



DR. JOHN L. DEATON loomed large on the Baltimore skyline after 20 years as pastor of the city's biggest Protestant congregation, Christ Lutheran Church. Last month distinguished residents of the city were among the 1,200 who gathered for a 20th anniversary celebration. Maryland's governor, Theodore McKeldin, and Maryland Synod President J. Frank Fife were speakers. A third speaker was the eldest of the three Deaton children, Rev. L. Crosby Deaton, who was ordained to the ministry last month and is now assistant pastor of Trinity Church, Germantown, Philadelphia. A golden key to a new automobile was presented to Dr. Deaton (he also gets the automobile) by Julius G. Hlubb representing the congregation.

S. FREDERICK TELLEEN, who has given his full time to church work—without sal-

ary—since retirement as a vice-president of New York's Chase National Bank in 1940, was awarded an illuminated scroll honoring his "meritorious service and devotion to the work of the church" last month. He was treasurer of the National Lutheran Council from 1941 to 1952, and is treasurer of the ULC Board of American Missions. Mr. Telleen received the award from the Lutheran Society, a group which promotes co-operation among Lutherans in the New York area.

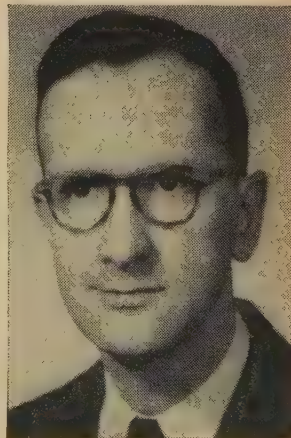


NATALIE JO COONS was the best public speaker among 4,000 in a "Prince of Peace" declamation contest sponsored by the Ohio Council of Churches. Miss Coons, a high-school senior who practices her public-speaking talents in her own Luther League (where she is vice-president) in Nevada, Ohio, was the winner in contests on five levels—local, county, district, semi-final, final. She was the only girl to reach the final contest.

DR. ROBERT H. FISCHER is the new president of the American Society for Reformation Research, succeeding Dr. Roland Bainton of Yale. This society is the American section of the international *Verein fuer Reformationsgeschichte*.

This month Dr. Fischer was busy with plans for an unusual event scheduled for Aug. 2-13, when Chicago Lutheran Seminary (where Dr. Fischer is a professor) will share with 11 other seminaries of the area in holding an Ecumenical Institute. Noted Christians of the world, coming to Chicago for the World Council of Churches assembly, will give lectures and lead discussions at six centers. The Lutheran Seminary is co-operating in sponsoring the institute at Elmhurst College with Dr. Fischer as dean.

Institute sessions will be divided into two one-week periods, and pastors and laymen are invited to register for either or both. Purpose of the schools is the study of the Christian faith.



MARYLAND . . .

installed in the tower of Zion Church, Williamsport, were dedicated recently by Synod President J. Frank Fife. The bells were provided by the late Mary Lemen and are a memorial to Joseph Lemen, missing in action in World War II.

A COMMUNITY LEADERSHIP TRAINING SCHOOL for rural churches in the Martinsburg area was held March 7-11. Synod's Youth Director Howard J. Reisz served on the faculty.

MARYLAND SYNOD in 1953 reached the 100 per cent goal in Lutheran World Action, CHEY and benevolence, and reports a total of 5,361 subscriptions for THE LUTHERAN.

NEBRASKA

Make Church-Going Easy

Grand Island Congregation Adapts Schedule to People's Convenience

By PAUL WIEGMAN

OMAHA: If people can't get to church when the services are normally scheduled, arrange services when they can come. This idea was put in effect this month at St. Paul's Church in Grand Island. Some individuals had been in difficulty about attending Wednesday night services during Lent. Pastor Harvey Clark has begun Sunday night Lenten services for them. Color films are used to make Bible stories vivid, and popular selection of favorite hymns is encouraged.

St. Paul's provides a nursery department during the Sunday morning church hour, staffed by Intermediate Luther Leaguers, so mothers of small children may attend church. . . . The congregation's Lutheran World Action goal is to be met this year by monthly contributions which the members will make along with their usual offerings, rather than engage in a special Lenten campaign for LWA. Budget for all purposes at St. Paul's this year is \$50,719.28—almost \$1,000 a Sunday. "With five Sundays in January, and \$4,832.77 received, we almost made it," reported Pastor Clark. . . . Plans for a new building are under consideration. . . . Wayne Carmany, second-year student at Central

Seminary, has been invited to serve a year's internship as assistant to Pastor Clark.

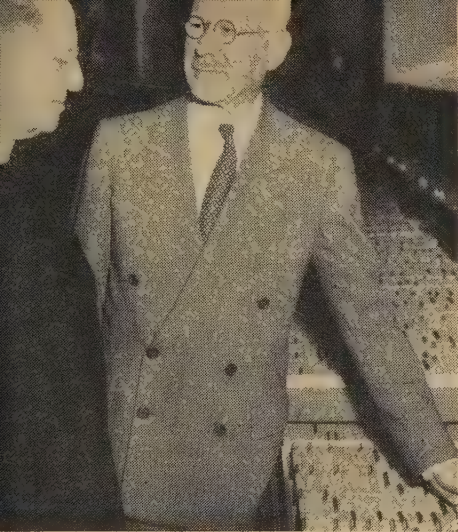
HELP (HELP EVERY LEAGUE PROGRAM) is the key word among Nebraska Luther Leaguers this month, as officers visit the state's leagues in advising them on weekly meetings. State president Willis Cramer and Miss Barbara Stollard, both of Omaha, brought HELP to First Church Allen, in January, and to St. Paul's League in Grand Island in February. At St. Paul's a two-day program was conducted, with a Saturday night dinner and Sunday afternoon League workshops.

FIRST CHURCH, South Sioux City, has approved a benevolence budget of \$6,255 for 1954. One of synod's leading "benevolent-giving" congregations, First Church gave \$5,731 for benevolence last year. Its Sunday school made benevolence contributions of nearly \$500 to British Guiana, Board of American Missions, Midland College, Central Seminary, and other causes. . . . A baptismal service on Feb. 7 was the last conducted in First Church by Pastor Francis Daehling before his journey eastward to become pastor of Zion Church, Lancaster, Pa.

ST. PAUL'S CHURCH, Wayne, is planning a new building. . . . Salem Church, Ponca, Luther Leaguers, sponsored a Family Night last month, and received funds for purchase of choir cassocks and surplices.

Dr. T. J. C. Schuldt, president of the Nebraska Synod, attended the annual meeting of the National Lutheran Council in Atlantic City in February as one of the 16 counselors representing the United Lutheran Church. . . . Salem Church in Fremont has made an effort to solve the overcrowding in the beginners' department by separating classes through use of a screen presented by Mr. and Mrs. John Respen.

Parish education committees of the Nebraska and Midwest synods (both synods are involved in merger discussions which will be determined this year) held a joint meeting Feb. 25 at Tabitha Home, Lincoln. Dr. Erwin S. Spees of the field staff of the ULC Board of Parish Education, brought the conference information about current practices in church school work.



for the chapel in 1949-50. Members of the four-year-old St. Paul's Church contributed \$15,000 in cash and at least \$3,000 in labor. Remainder of the fund came from the ULC Board of American Missions.

Children of Hawaiian, Chinese, Korean, and Japanese ancestry are a majority of the school's pupils. At least six racial groups are included in the congregation's membership. Construction of the chapel, begun in June, was supervised by the Rev. Edward N. Spirer, director of the church extension division of the Pacific Southwest. He made all the leaded glass windows himself, 28 of them, measuring 4 x 8 feet. He built the chancel furniture by hand from Hawaiian wood.

OLDEST LUTHERAN congregation in Hawaii, the Lutheran Church of Honolulu (organized in 1900) dedicated a new building in October. Dr. Arthur Hormann, pioneer Lutheran pastor in the Islands, is pastor emeritus, and Dr. Spirer has been serving as interim pastor.

Pastor Franklin Swanson of St. Paul's Church, Honolulu, inspects new chapel sign



BLUE CROSS FOR PITTSBURGHERS . . .

. . . 235 pastors of the Pittsburgh Synod were enrolled as a group in the Blue Cross hospitalization program early this year. It was the first enrollment of an entire church group in a Blue Cross agreement in western Pennsylvania. Synod President G. Lawrence Himmelman (left) was photographed inspecting the Blue Cross department where records are kept on 1,800,000 western Pennsylvanians who are enrolled in the hospitalization plan. In most cases the congregations pay the fees for their pastors' enrollment. The synod treasury pays fees on behalf of retired pastors.

School Opens in Honolulu

Hawaiian Chapel Provides Space For Seven-Grade Lutheran School

HONOLULU: Ninety-four children are enrolled here in the day school maintained by St. Paul's (United Lutheran) Church. The chapel and school building was dedicated in January. It is the first part of the large church structure which will be completed eventually.

Luther Leaguers in the U.S. and Canada contributed an initial \$27,000 building fund

March 17, 1954

Lutherans Are Included Among Lenten Preachers

By CHRISTIAN P. JENSEN

SYRACUSE: Interdenominational Lenten services are being held here for the 35th year, and have enlisted four prominent Lutheran clergymen: Dr. Franklin C. Fry, president of the United Lutheran Church in America; Dr. Carl Rasmussen, Gettysburg Seminary; the Rev. Wallace Fisher, Lancaster, Pa., and the Rev. William M. Horn, of the ULCA Board of Parish Education, Philadelphia.

The Rev. John E. Sjaugen, pastor of the Church of St. John and St. Peter, Syracuse, is chairman of these civic Lenten services—believed to be the oldest interdenominational services in the United States.

THE CHURCH OF THE ATONEMENT began a campaign for funds for an addition to their church, Jan. 24. Dr. David G. Jaxheimer spoke. . . . St. Paul's Church, Liverpool, is in the midst of a financial drive for a new parish house.

THE SYRACUSE DISTRICT Luther League held a missionary rally in St. Paul's Church, Liverpool, Jan. 24. Dr. Jaxheimer spoke on the work of the New York and New England Synod and Dr. Paul C. White showed slides of his South American tour of Lutheran missions. Dr. Frederick R. Knubel, president of the synod, spoke at the 60th anniversary services of Mt. Tabor Church, Jan. 24. . . . The Brotherhoods met at Redeemer Church, Binghamton, Feb. 17, to view films taken at Big Moose in the Adirondacks where the Conference Brotherhood holds its annual retreat.

THE BINGHAMTON showing of the "Martin Luther" film was extended beyond the planned one week. The management of the theater was well pleased with the response. "Martin Luther" opened in Endicott Feb. 28.

SIX STEWARDSHIP films supplied by the Lutheran Laymen's Movement were shown on six consecutive Sundays over WBNF-TV, Binghamton.

THE PASTORAL ASSOCIATION will sponsor

the Gettysburg College Choir in Binghamton on Sunday, Mar. 28.

REDEEMER CHURCH, Binghamton, announces the following Lenten speakers: the Rev. Alfred L. Beck, Reformation Church, Rochester; the Rev. Francis R. Edwards, St. John's Church, Wilkes-Barre, Pa.; Dr. Frederick R. Knubel, synod president; Dr. David G. Jaxheimer, assistant to the president; and Dr. Paul C. White, synod secretary.

THE REV. ARTHUR HERGENHAN, vice-president of Central Conference and pastor of St. Paul's, Oswego, spoke at the annual dinner for councilmen and their wives, Feb. 7 at Ascension Slovak Church, Binghamton. He described inter-relationship of conference, synod and the United Lutheran Church.

AT A BIRTHDAY party members of Christ Church, Little Falls, presented their pastor, the Rev. John W. Schulz, with a new pulpit robe. The Rev. Albert P. Schilke of St. Mark's Church, Canajoharie, spoke on the significance of vestments in the Lutheran Church.

LONG DISTANCE

It was the day of the congregational meeting. The pastor of Trinity Church, New Haven, placed a long distance call to the president of the synod, Dr. Frederick Knubel, seeking information needed that night. When he arrived at the church for the meeting, the assistant pastor informed him that Dr. Knubel had called, and would call again at 8:45 P.M.

The pastors decided to take advantage of the call from Rochester, New York, where Dr. Knubel was at the moment. They set up the sound system near the telephone. The meeting was in progress when the call came, and after asking permission of the incredulous president, the congregation was told that the next voice they would hear would be that of Dr. Knubel. The receiver was held to the "mike," and Dr. Knubel gave the congregation his greetings and told them something about the work of the synod. Typical comment, "We have never had such an unusual meeting."

JOHN VANNORS DALL

The Lutheran

Lutheranism Returns to Pike County as Population Zooms

By E. RUDOLPH WALBORN

COLUMBUS: A hundred-year-old tide has turned, and the twentieth-century emphasis on atomic energy is bringing Lutheranism back into the Pike county area of Ohio. Almost from the time of the establishment of Lutheran work in that south-central Ohio county, the church's strength diminished, and within the memory of older people the last vestiges of Lutheranism in the county died out. In more than twenty years there has been no Lutheran service.

On Feb. 7 the first Lutheran service in the present generation was held in the Presbyterian church of Waverly. Pastor John G. Gensel, under the supervision of the American Missions division of the National Lutheran Council and the Synod of Ohio board of home missions conducted services on that day. They will be held weekly, although no formal congregation is planned until it becomes clear what the permanent development of this "non-Lutheran" section of Ohio may be.

Workers at the Atomic Energy Commission plant who were present at this service with their families, numbering 65 were enthusiastic. Several said "It isn't possible to plant a congregation in this unsettled area, but it is good to have again an opportunity to hear the Gospel and the liturgy in a Lutheran service. We appreciate what the church has done for us."

Twenty-seven trailer camps, and towns as far away as seventy miles, provide living quarters for 15,000 workers now developing the atomic energy plant.

MISSIONARY SUPERINTENDENT Albert H. Buhl has followed up Dr. G. Elson Ruff's analysis of ULCA home mission work in the Feb. 17 LUTHERAN with a look at the Synod of Ohio. Before 1820, only 22 of the present 283 congregations of the synod were in existence. Eleven congregations were organized from 1820-29. Then the growth began. In the 1830s an average of three new congre-

gations a year was reached, for a total of 32 for ten years. The 1840s increased the figure for a peak of 46 congregations in ten years. It was during this period that three new synods appeared in the territory.

A decline in churches organized continued in the last half of the nineteenth century. With 1900 there came another spurt. In each of the first two decades 20 congregations were planted. After 1920 there was another slump. With only two exceptions never more than two missions were established in any year, seldom more than one. In the whole of the 1930s only five of the present churches were planted. In the 1940s two were added.

These represent, of course, only a counting of congregations represented in the 1952 synodical minutes. Many congregations were organized during the period which died out or were absorbed in mergers.

In 1953 the synod organized four new missions. Last month work was begun in new fields in Lorain and Cuyahoga Falls. Other fields are ready as men become avail-

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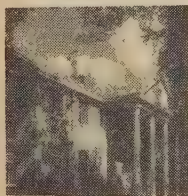
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OHIO . . .

able for Ohio home mission work. The decade ahead, says Superintendent Buhl, will bring the synod close to the high level of the 1840s.



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PENNSYLVANIA

Central Synod Distributes Official Responsibility

By VIGGO SWENSEN

HARRISBURG: Central Pennsylvania Synod officers are carrying through their announced plan of placing more responsibility in the hands of conference officers. Before realignment with the Pennsylvania Ministerium, there were four conferences in Central Pennsylvania. Reorganization has produced seven. Reduction in size of the areas makes it easier for each of the presidents of conference to share with the synodical president such duties as installations, meetings with church councils, anniversary observances.

This will enable synod officers—especially President Dwight Putman—to administer the work of the entire synod more effectively. In keeping with this policy, the newly formed publicity committee met with Pastor George Whetstone to plan for promoting work of congregations, areas, and conferences. This will be done by conference chairmen of publicity who are in position to follow developments in local situations. Synodical officers will advise and co-ordinate.

Lines of slowly moving cars entering Harrisburg Feb. 28 aroused a good deal of curiosity until it was learned that the passengers were eager to get to the final showing of the film "The Story of the Life of Jesus Christ." About 18,000 had seen it before the last day of its 8-day run at the Zembor



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Mosque. Churches, merchants, and the American Legion with its "Back to God" crusade, helped publicize the picture.

ADDRESSING A youth dinner in Zion Church, Harrisburg, Rev. Wallace Fisher cautioned: "In the second half of this century youth will have to confront continuing world tensions as well as the inevitable personal situational tensions. But if the world is going to get any better it will be accomplished by good people—the people of the church through whom God does His work." The speaker, pastor of Holy Trinity Church, Lancaster, was given an award by the Freedoms Foundation for recent sermons dealing with Christianity and Communism.

Rev. H. H. McConnell, field secretary of the National Council of Churches' Department of Evangelism, spoke to more than 800 pastors and lay workers representing 104 churches committed to the Greater Harrisburg Christian mission March 14-28. Preparing the workers for the visitation evangelism that precedes the preaching mission, the speaker advised them to be natural, rather than assume a sanctimonious attitude; to witness without arguing, and to use the power of prayer. Rev. Charles Templeton will preach during the two weeks of the Mission. Miss Margaret Applegarth will conduct daily Bible studies.

The Pennsylvania Lutheran Welfare Council was one of five church and civic agencies sponsoring a two-day institute on "The Community and the Aging" in St. Michael's Church, Harrisburg. Summarizing the discussions, John Park Lee, director of the Division of Welfare Agencies, Presbyterian Pension Board, reminded 150 delegates that older people are not a mass group but individuals with varying problems and needs.

Rev. Harold C. Letts, ULC secretary for Social Action, will speak at the Christian Citizenship Seminar in Harrisburg this month. Purpose of the seminar is to help church leaders interpret the influence of state government on communities and stimulate Protestant concern regarding critical issues.

Zion Church, Lebanon, at its congregational meeting voted to begin raising a building fund of \$60,000 for extensive renovations of the Sunday school rooms.

March 17, 1954



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WAGNER COLLEGE'S choir tour took the 50 choristers into six states plus the province of Ontario, singing 19 concerts in 19 days (Jan. 24-Feb. 11). Directed by Dr. Sigvart J. Steen, the choir gained European fame while singing at the Lutheran World Federation assembly in Germany in 1952. This year's program of choral classics, mostly sacred music, was well received. "Brilliant performance" . . . "Amazing precision" . . . "Fine-grained tonal texture," newspaper critics said. Last in the series was a homecoming concert in the college's Staten Island gymnasium, taped for broadcast to Europe by the "Voice of America."

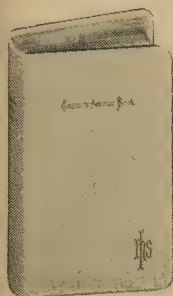
NEWBERRY'S "Religious Emphasis Week" (Feb. 21-24) centered around "We would see Jesus" as the theme of addresses by Dr. R. Weight Spears, president of Columbia College. Matins in the college chapel and panel discussions led by students were in addition to Dr. Spears' daily meditations. Rev. J. C. Peery, United Lutheran missionary to India, and other clergymen aided in the week's programs . . . Matins every morning during Lent will be held in the college chapel with students conducting the services . . . Newberry students who are preparing for the ministry will lead Vesper services each Sunday at the Church of the Redeemer.

HARTWICK COLLEGE'S new president, Dr. Miller Ritchie, authored articles published last month in *The NEA Journal* (National Educational Association) and *The Journal of Human Relations*. "We must whet the appetites of pupils to study people . . . create in them the desire to get basic facts, discover underlying causes, and find reasonable solutions," he advised in urging teachers to lead the way toward better intergroup relations. To be helpful in teaching principles of good human relations, wrote Dr. Ritchie, the teacher "must set a mature example in his own life."

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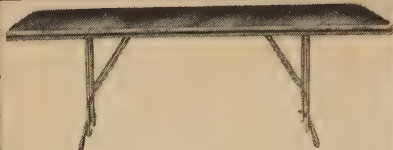


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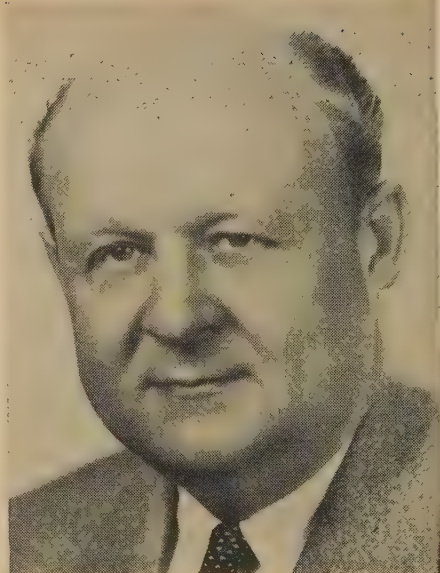
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Only Hope Is Religion Val Peterson Tells Women

By CARL W. WEBER

PHILADELPHIA: "The only hope for avoidance of a third world war is religion," Val Peterson, Federal Civil Defense Administrator and former governor of Nebraska, told 756 members of the Women's Auxiliary of Philadelphia Seminary at their 15th anniversary luncheon held here Feb. 25.

"To prevent atomic bombs from falling on our cities we must go out into all the world to tell people we are brethren, children of the same Father," Mr. Peterson declared. The problem of our time is whether man must use the destructive force he has created, or if it can be offset by the spread of decency and good."

Mrs. S. White Rhyne, president of the auxiliary, reported that membership is approaching its goal of 15,000. In the 15-year history of the auxiliary, more than \$130,000 had been raised for renovation of seminary buildings. Brief addresses were made by five former leaders of the auxiliary, Mrs. John Richards, Mrs. F. Eppling Reinartz, Mrs. C. Elson Ruff, Mrs. Theodore K. Finck and

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Mrs. Earl S. Erb. Dr. Henry H. Bagger, seminary president, told of the institution's current program.

PROBLEMS of Puerto Ricans settling in the Philadelphia and Camden area were explained by Victor Rodriguez at a missions

conference of six congregations in Good Shepherd Church on Feb. 16. Mr. Rodriguez, a Puerto Rican, is a student at the Philadelphia Seminary. He conducts services in Spanish for his countrymen in Trinity Church, Camden.

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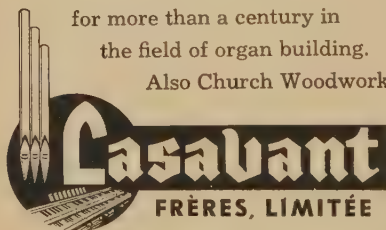
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PENNSYLVANIA: Philadelphia . . .

PRINCE OF PEACE Church went above thousand in confirmed members, when net increase of 26 in 1953 brought the total to 1,001. The congregation was organized in 1930. Average Sunday attendance last year was 386. A church kindergarten, with weekly tuition charge of \$3, is maintained for children 3 to 6 years old. Pastor is the Rev. Christian J. Schenck.

GROUNDBREAKING for a parish building of Immanuel Church, Burholme, was on Feb. 14. . . . Dr. G. Gordon Parker, United Lutheran missionary in British Guiana, told people of St. John's, Overbrook, about his work at the morning service, Feb. 14. On Feb. 2 the Women's Missionary Society heard Miss Marjorie Faught tell of her work in Ethiopia. Dr. Clifford E. Hays, pastor of St. John's, reports success in organizing "Golden Age Club" for elderly people of the community who meet each Wednesday at 1 P.M. Membership is limited to people over 60.

NO MORE DUES or money-raising projects will be used by members of the women's auxiliary of Reformation Church. Each woman gets an envelope for a monthly offering, and time at the meetings is given to discussion of the church's worldwide work. . . . A pastor who guided Temple Church 32 years, the Rev. Augustus Pohlman, is now commemorated at an annual service of the congregation. This year Dr. Harry F. Baugman, Gettysburg Seminary president, was Pohlman Day speaker on Feb. 13. Temple Church, organized in 1902, has 1,200 members. Dr. Hugh Yost is pastor. . . . New members received by St. Matthew's Church, Springfield Township, get gift subscription for THE LUTHERAN.

DECEASED

Dr. Frank F. Secrist

Dr. Frank Floyd Secrist, 58, pastor of Second-Trinity Church, Dayton, Ohio, for 27 years, and associate pastor for the last year, died at his home Feb. 18. Ill health recently had limited his activity and a year ago he resigned, and became associate pastor in the congregation.

He was a native of Angola, Indiana, and studied at Wittenberg College and Hamma Divinity School. In 1943 he received a doctor of divinity degree from Wittenberg.

After ordination by the Synod of Ohio in 1923 he served Bethany Church, Toledo, (1923-26), and was called to Dayton in 1926 as the first pastor of the merged Second-Trinity Church. During his service the congregation erected and paid for a parish education building.

Dr. Secrist's years in Dayton made him one of the best known ministers in the community. In his synod he had been president of the Southern Conference, board of home missions, board of Oesterlen Home, Springfield, and of the Miami Valley Lutheran Inner Mission League.

The funeral was conducted on Feb. 22, at Second-Trinity Church by Pastors Warner E. Holmgren, James A. Miller, and President George W. Miley. Interment was at Belleville.

Surviving are his wife, Carolyn Shafer, a daughter, Mrs. Mary C. Marts, Dayton, and a son, the Rev. Robert H. Secrist, Rows

parish, Wooster, two grandchildren, and two brothers.

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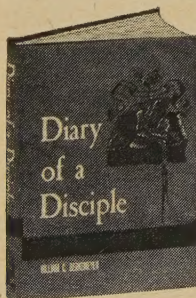
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in conclusion

IF I COULD BE someone else instead of myself, I would choose to be Paul Mackensen. I would surely not desire the horrible ordeal he has endured, but I wish I might have the courage and devotion he has demonstrated.

It is two years, on the day I write this, since Paul Mackensen was put in jail by Communists in China. He was the last Lutheran missionary left in Tsingtao, and stayed even though he knew the danger. While the "germ-warfare" propaganda was being whooped up, he was arrested and charged with helping the Americans plan to drop germ bombs on the city.

This is according to the fantastic manner the Communists try to put across their propaganda, just as they did it with U.S. airforce men captured in North Korea. The reason Paul Mackensen has not been released from jail is that he has not confessed that the charges against him are true. It is too much to expect any human to refuse to make such a "confession" when that is the only escape from suffering. But I believe Mr. Mackensen thinks he would be weakening the Chinese Christians if he gave way.

A LITTLE NEWS trickles out now and then. Others who had been in prison with Mr. Mackensen brought word regarding him when they were released. Maybe some day soon the Chinese will get tired of holding this stubborn Christian and will let him go.

I remember sharply how Paul looked and what he said the day he was in our office before going to China. I was stimulated by his youthful Christian enthusiasm, but did not realize what mighty strength he had to carry him through two horrible years. Now I measure many

things by the standard he has given us. How trivial is all ambition and self-seeking in comparison with his self-sacrifice. How small are our sacrifices compared with his.

Here is a man who takes up his cross and follows Jesus—in plain, literal fact. Maybe he won't live to escape from jail, but that doesn't matter much. His victory has been won, and death can't affect that in the slightest. He is following close behind Peter and Paul and the other early Christians.

It is a great thing to have the New Testament really come alive in our own ranks. There are countless faithful Christians among us who seek to follow our Lord. Most of these are not called on to prove their devotion in an extreme test. But what a lot of us are flimsy and lazy in being disciples. We won't give even the dollars we can afford, not to mention those that would genuinely hurt us to do without.

WHEN ANY QUESTION comes up of sacrifice of time or money in being a disciple of Jesus, here's a standard to judge by. How does this compare with Paul Mackensen in jail in Tsingtao? A handful of men like him, in the early days of the church, changed the history of the world. That could happen any time, if there is a handful. But when dangers disappear, and things settle down into routine, that conquering spirit is likely to evaporate.

No doubt the reason we observe Lent is so we can get back some of this spirit of absolute self-sacrifice. And when we have it, we aren't even conscious of it. It spoils everything if we become proud of ourselves for being such noble Christians.

—ELSON RUFF

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